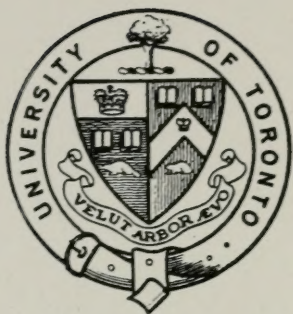


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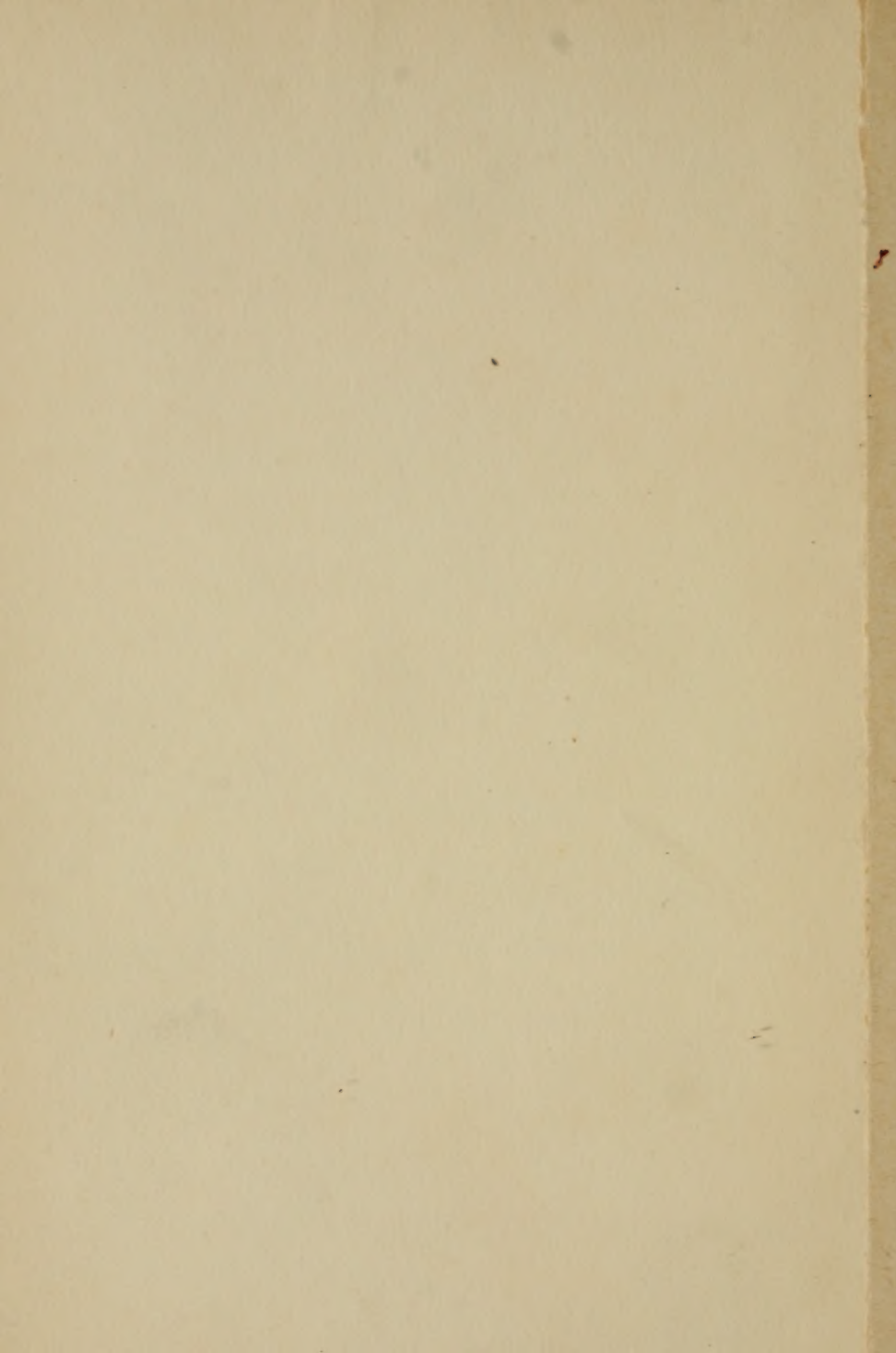


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Beatha

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tiobóir maitiú

ó láimh

seán uí ceallais

uirthi "brian bóirne,"
"saotar ár sean," etc.

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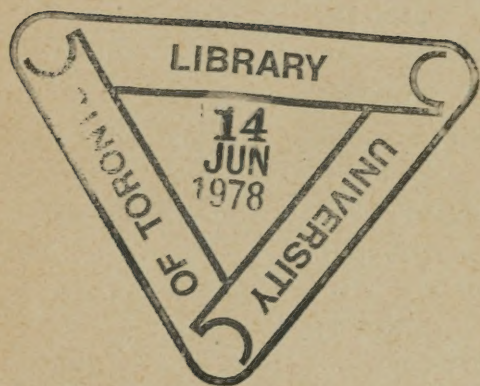
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i mbaile átha cliath.

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INTRODUCTION.

Some short time ago the present writer concluded a critique of *Urian Bóinne*¹ with the expression of a hope that before long we should have something yet more worthy of the vigorous pen and active brain of the author. That hope has been not only realised, but abundantly crowned with fruition in the following delightful pages which form the first life of the great Apostle of Temperance that has appeared in the Irish language. The facts contained in this volume have been taken, for the most part, from the classical Life of Father Mathew by the late John Francis Maguire, and are arranged in such a manner as to give us a very good idea of the character of the man and the magnitude of the work which God enabled him to do.

This Life of Father Mathew is sure to receive even a warmer welcome than the last biographical volume that came from the pen of Mr. J. J. O'Kelly. Its matter and its manner will appeal more nearly and more powerfully to readers of Irish. It deals with the personality of an Irishman whose name is still one to conjure with, and it recalls a period which is within the memory of many persons yet living. It is written in

¹ *Urian Bóinne*, by J. J. O'Kelly, Gaelic League Dublin, 1906.

an easy and flowing style that reminds one so much of *Cainnt na nDoine* and it is destined to be, I would venture to say, the most popular contribution to modern history that has been placed on the market since the advent of the Gaelic League.

In the light of all this I cannot but think that it is quite superfluous for me to contribute these prefatory remarks, and the only reason I can offer for doing so is that it was I who first urged the writer to undertake *Beata an Acair Tiobóir Mathú*. He has now retaliated by asking me to write an introduction in English. I also acknowledge with thankfulness and pride his kindness in wishing to associate the book with a College where we are trying to do our best to propagate the living Irish speech, and where youths are being trained who will afterwards preach the principles of Father Mathew through the length and breadth of the land.

That there is a peculiar appositeness in this kind wish of the author may be judged from the fact that the establishment of a distinctly Irish College, inseparably connected with the name of Father Mathew, was one of the ways in which the "Nation" proposed to commemorate his splendid services to Ireland. Referring to the proposed Testimonial¹ this journal says:—"Men of every

¹ For Gavan Duffy's own proposal as to what the Father Mathew Testimonial should be, and the disappointing results of the efforts to raise any Testimonial of "the national gratitude," see "My Life in Two Hemispheres," by Sir Charles Gavan Duffy, pp. 66, 67.

religion and party are anxious to register the national gratitude to him who effected so great a reformation by the mere majesty of virtue. Such a testimony should be useful and enduring, something wide as his labours, free from selfishness as himself, national as his achievements. Such may Father Mathew claim from Ireland; and such would be a National Gallery and museum in which all that is most curious and beautiful in Irish art and external nature might be treasured up for posterity; or a College in which our native language, literature and arts might be revived and extended; such would be Irish libraries in the provinces, so chosen as to foster the virtue, intellect, and spirit of this Nation!"²

But, apart altogether from these considerations, such a life as this should be welcomed by every member of the Gaelic League, and by everyone that wishes to see our native language restored again to its rightful place in the varied life of the nation. Father Mathew, as is pointed out in one of the chapters of this admirable book, anticipated much of the work in which the Gaelic League is now playing such a prominent part. He restored to his fellow-countrymen that spirit of honourable independence and self-respect which they had almost lost. He inspired them with a noble disdain for mere sensual enjoyment and with a passion for self-improvement. He started schools for boys and girls in Cork in which industrial instruction was combined with literary training. He

² *The Nation*, Nov. 9, 1842.

established reading rooms up and down the country, and helped to stock their shelves with good and useful books. He founded bands¹ to wean the people from the public-houses, to minister to their love for music, and to refine and elevate their tastes. He contributed liberally to the publication of Father Furlong's Irish Prayer-Book, and on the list of subscribers the name of the great Apostle of Temperance appears in company with that of the great Archbishop of Tuam, "the Lion of the Fold of Judah." He encouraged the use of the Irish language whenever an opportunity arose, and in many places in Ireland, as the files of the newspapers of the time testify, he was presented with addresses of welcome in the native tongue. To crown all he learned the language himself in order that he might be able to give the Irish-speaking people the pledge, to minister to their wants in the confessional, and to pour the balm of comfort and consolation into their poor afflicted hearts. In all these ways, and in others, he rendered to the cause of Ireland and the Irish Language services that should make his memory cherished and revered and his name honoured and loved by every genuine Gael.

¹ "The formation of bands, purchase of musical instruments, support of temperance rooms, &c., subjected me to vast expense." See letter of Father Mathew to Gavan Duffy in "My Life in Two Hemispheres," p. 67.

"There are six and thirty teetotal bands in Cork, set up at a cost of from fifty to a hundred pounds each." A final edition of "Young Ireland," by The Hon Sir Charles Gavan Duffy, K.C.M.G., p. 104, Book III.

There is no danger that the memory of this great and good priest, of this typical Irish Friar, will ever die, but it must be confessed that he has not yet been accorded his rightful place in the annals of our country. There are thousands of our youth that have scarcely ever heard his name, and thousands of our adult population that think of him merely as a temperance reformer. The greatness of the man has not yet been appreciated; the magnitude of his work has not yet been realised; his splendid sacrifice and all-embracing charity have not yet been measured; no pen has yet been plied to give to the world, from the abundant materials at our disposal, a full account of the man, of the movement he launched, and of the immense influence he exercised on the character and temper of his time.

It is a great mistake to think, as some do, that he interested himself in Temperance only, to the exclusion of every other means of uplifting the people. This is to do his memory a grave injustice, to place him in a false light before the public, and to confine his marvellous energy within narrow bounds. Before he ever thought of entering on the gigantic crusade against intoxicating drink he had spent twenty-four years in Cork, and during all that time he was identified with everything that was beneficent and practical in the city of his adoption. In the lanes and alleys, in the workshops and factories, in the gaols and hospitals, he had made a special study of the wants of the labouring poor. His mind and spirit were theirs; he

laboured constantly and earnestly for their welfare; and if, in after years, they rallied nobly round him when he unfurled the banner of Temperance, it was, in no small measure, due to the fact that he had first shown himself the friend and apostle of labour. This is a fact which should not be forgotten; and if Father Mathew had never inaugurated a Temperance Crusade, if he had never extended his operations beyond the confines of the City of Cork, his work there, during more than two decades of years, as a simple, humble Capuchin, would alone entitle him to the everlasting gratitude of his countrymen, and to a proud and honoured place in the pages of history.

The late Sir John Pope Hennessy, on the occasion of the Centenary of Father Mathew, uttered these remarkable words:—"But, speaking in the City of Cork, and on this solemn occasion, I cannot forget the twenty-four years' labour of Father Mathew, of which little is known elsewhere. For more than twenty years before he undertook the temperance mission, he was the organiser and friend of the humbler classes. He was the wise adviser and the champion of the workman. During the sad decline of many local industries he aided the struggling artisans, he formed guilds and benefit societies, he warned employees and capitalists of their duties in language so earnest, that he was regarded in some quarters as a visionary socialist. From the pulpit of the little Friary a new crusade was preached seventy years ago. (Cheers). When Father Barry

of London, demanded in the Nineteenth Century a labour gospel for the perplexed age in which we live, when he called on Christian teachers to deal with the far-reaching problem of the distribution of wealth, the relation of physical science to the prosperity of the masses, the rights and wrongs of property, the claims of the individual to be trained for his place in life, and recompensed by a secure old age for the toil of his years of strength, he seemed to be unaware that he was but repeating the little Friary gospel, the society-saving socialism of the Cork Capuckin Priest."¹ (Cheers). Father Mathew was, therefore, the Champion of Labour long before he became the Apostle of Temperance. When the imperative call of his mission forced him to leave Cork and travel through the country, he did not forget the gospel of labour in preaching the gospel of sobriety. On the contrary, in proportion as the sphere of his activity widened he gathered fresh interests, and even when in the very height of his fame as a temperance leader, with the steady, measured tread of over five million teetotalers by his side, the most casual conversation at once betrayed the practical bent of his mind and his intense interest in everything that concerned

¹ The Father Mathew Centennial Oration, delivered in Cork, 10th October, 1890, by Sir John Pope Hennessy, p. 9.

the people.¹ Arriving in Cork in 1842, one of the keenest of English critics, Thackeray, met Father Mathew, and thus wrote of him—"There is nothing remarkable in Mr. Mathew's manner, except that it is exceedingly simple, hearty and manly. . . . He is also the only man, too, that I have met in Ireland, who, in speaking of public matters, did not talk as a partisan. With the state of the country, of landlord, tenant, and peasantry, he seemed to be most curiously and intimately acquainted, speaking of their wants, differences, and the means of bettering them, with the minutest practical knowledge. . . . His knowledge of the people is prodigious, and their confidence in him as great; and what a touching attachment that is which these poor fellows show to anyone who has their cause at heart—even to anyone who says he has! Avoiding all political questions, no man seems more eager than he for the practical improvement of this country. Leases and rents, farming improvements, reading societies, music societies—he was full of these, and of his schemes of temperance above all."²

No wonder that schemes of temperance should have been uppermost in his mind.

¹ See "A Final Edition of Young Ireland," by the Hon. Sir Charles Gavan Duffy, K.C.M.G., p. 105, vol. II., for Fr. Mathew's ideas on orphan societies, fosterage, and the planting of fruit trees for travellers and the poor. The writer adds: "Are not these the thoughts of a genuine apostle?"

² "The Irish Sketch Book and Critical Reviews," by William Makepeace Thackeray, pp. 62, 63.

During twenty-four years in Cork he had laboured in every possible way to uplift the people, but he saw that excessive indulgence in drink was drowning all their noble instincts and grand aspirations after a higher and holier life. He had spoken "in season and out of season with all patience and doctrine"² against this terrible vice, but he felt that he was struggling in vain against the tide. He had been preaching the Gospel of Love from the pulpit and the Gospel of Mercy from the confessional. Soon he would ascend the public platform, and stand in the public hall to ring out in accents clear and strong the saving Gospel of Total Abstinence. It was a novel and a daring step, but it was the result of no sudden fit of enthusiasm. No! It was taken after long and serious thought in the silence of his cell, after earnest, fervent prayer at the foot of the altar. He had learned by bitter experience that the Gospel of Love was lost on hearts that were held in bondage by intemperance. He had felt in lonely agony that the Gospel of Mercy was powerless to win back souls that were degraded by drink. He had seen such as these leave the Church to enter the tavern. He had watched them leave his own knee to plunge again into excess. He had known poverty and ignorance, grief and woe, sin and crime, and every other evil to follow in the track of drink. He had seen hospitals, gaols and lunatic asylums choked with the wretched victims of its fury. He had looked on all

this and more, and, in the quiet hours of the morning, and the still hours of the night, he had thought of it all in the presence of God, and had sent up ardent, piercing appeals to the Father of Lights to tell him what he was to do. The Father of Lights at length sent His servant an answer, and the trumpet call of duty resounded in his ears: "Deny thyself, take up thy cross, and follow Me."¹ Yes, he would deny himself the little drink that he had hitherto been accustomed to take, he would first take the pledge himself, and then go forth to do battle against an enemy that was degrading the people he loved and outraging the God to Whom he had given his heart's devotion. He started with only sixty immediate followers, but with a resolve that could not be shaken by any obstacle, and with words in which was already the ring of victory!

"Here goes in the name of God!" he said,
 "In honour's name and in virtue's name,
 To trample and crush the serpent's head,
 And rid the land of the drunkard's
 shame!"²

He raised his glorious banner in the heart of the City of Cork, and bore it in triumph through the cities, towns and villages of the land. He traversed the country north and south, east and west, urging the people to break the fetters of a cruel habit and to rise to the glory of a new life.

¹ Matt. c. xvi. v. 24.

² "The Centenary Ode." by Eugene Davis, p. 10.

"His voice was exceedingly sweet and musical, and capable of great inflection. His features were pleasing and handsome, and when he smiled sunshine diffused itself around. There was an air of dignity and tenderness indescribable about him; and the tenderness with which he spoke, the intense feeling which he displayed were irresistible."¹ He knew the people as well as O'Connell knew them, but "the finest peasantry in the world" note was singularly absent from his speeches. He could play on the strings of their hearts as he wished, but he never humoured their passions or encouraged vain boasting of their virtues. He admitted that much of their wretchedness was caused by English misrule, but he also told them that much of it was owing to their own drunkenness, idleness and want of thrift. When he had stirred their souls to the inmost depths, when he had roused their feelings to the highest pitch he called on them, "with much gesture and intense feeling,"² not to hate England, but to hate their vices and to vow, in the might of a strong resolution, that they would strike the chain of slavery from off their limbs, and, at one blow, emancipate themselves from the thralldom of drink.

"He spoke as one having authority,"³ and as if he had been inspired from on high. His language came from the depth of his

¹ "New Ireland," by A. M. Sullivan, p. 51, 6th ed.

² "Father Mathew: His Life and Times," by Frank J. Mathew, p. 42.

³ Matt. c. vii. v. 29.

heart, and went straight to the hearts of his hearers. His soul was aglow with the heavenly beauty of his message, and his spirit was on fire with the saving grandeur of his mission. The people caught his glowing spirit, they were fired by his noble example, and once more, as oft before, it was proved to the full that wherever the Irish priest leads in a fight for God or country the Irish people will follow to victory or to death. The whole nation hearkened to the appeal of this genuine Irish priest. They rose up as one man from the depth of the servitude in which they had lain so long, and, kneeling down before the altar of Temperance, they said as their leader had said before them:

“Here goes in the name of God.”

A grand moral miracle had been wrought, a great bloodless battle had been won, and, in a few years, the Capuchin Friar had “redeemed, regenerated and disenthralled” the erring Irish race.

The man that worked this wondrous change was dowered with no extraordinary natural gifts, and we must look to some other source to explain the secret of his conquest. He had a widespread vice to combat; he had a most unpopular message to deliver; he had a very strange Gospel to preach, and unless he was truly a man of God, and specially designed by heaven for this purpose, he could never have made his mission such a grand and conspicuous success.

“His mission was to convince the People through their reason and affections of the

virtue, and wisdom, and duty of Temperance; and he did his work. He did it thoroughly, nobly, purely, wonderfully. He came clothed in plain humility—his words were the native household speech of the People; his principles, virtue and hope. He opened the cabin door, and showed the sober man how the wife and children of the drunkard withered to supply his debauch. He rolled on the changes of time; and rent unpaid and land untilled, and deficient food, and sick bodies, and ruined affections were seen in the train of excess. He pointed out to them the difficulty of amendment and the impossibility of such impetuous minds as theirs compromising with vice, till they saw in his picture-words the drunkard hurrying to his fate as surely as the water which has leaped the cliff goes to break on the rocks at its base.

And brighter visions came, too; comfort for excess; mirth and music and bold sports for sottish indulgence; the pride of virtue for the vaunt of vice.

To have regenerated the People by such means is the glory of him who taught, and of them who learned.”¹

These lines were penned when drunkenness had been banished from the land, and when Father Mathew was at the height of his fame. “In 1844 there were five and a half million names on the register of the Total Abstinence Society, and it was reckoned that at least a million and a half people had taken

¹ Thomas Davis—*The Nation*, 1844.

the pledge without being enrolled.'"² When we consider this we are not so much surprised at the glowing eulogies which were so generously paid to him by his Catholic and Protestant fellow-countrymen. Most of these will be found in the fascinating pages of Maguire, but a few, at least, must find a place here.

Preaching in Dublin on the occasion of the consecration of St. Andrew's Church, Cardinal Wiseman, then Bishop of Birmingham, thus referred to the extraordinary results of Father Mathew's mission:—"Long ago a pilgrim came from the East, and described the sufferings of the Christians under the galling Infidel yoke, and beseechingly called upon their brethren to relieve them. His words sank deep into the hearts of many, and numbers of rich and poor put on their breasts the Cross of the Church, and devoted themselves to the rescue of the Holy Sepulchre. The resolution and harmony with which so many obeyed his call, and the unspeakable success of his mission seemed to give it a Divine sanction, and his cause was declared to be the cause of God. Actuated by motives as inspiring, an humble son of St. Francis has travelled your land, preaching against a vice which was the greatest bane of your domestic happiness and spiritual welfare; calling upon you to take up the Cross of the Church and place it in your hearts, and not on your garments. How has

² Father Mathew: His Life and Times," by Frank J. Mathew, p. 63.

this mission succeeded, and how was that call obeyed? It has been obeyed beyond all human calculation; and the adhesion, not of thousands, but of millions has proved the *authority* that sanctioned it. Has God not thus extended His blessing even to the most despised amongst you? Yes, my brethren, and when you see the reproach of intemperance, formerly, and perhaps not unjustly, cast upon you, now removed—when you see the humble family that was cold and helpless now warm and comfortable—when you see the children of the poor not neglected, not illiterate, and destitute of clothing, but decently clad, and educated and supported, and the young people sober, and industrious, and virtuous; and when, in fine, you see the happy and contented family sitting round a well-furnished board, don't forget him who, through God, has given those blessings, and blessed the peasant as well as the prince, the cottage as well as the palace."¹

The late Mr. Denny Lane, writer, poet, wit and orator, whose memory is dear to Corkmen, knew Father Mathew well. On a memorable occasion,² having dilated beautifully and poetically on "The Poor Man of Assisi" as a knight and as a saint, I well remember him with head erect and beaming eye and thrilling voice speak thus of the Apostle of Temperance—"Theobald Mathew, although previously engaged in many other

¹ Father Mathew: A Biography by John Francis Maguire. M.P. Cheap Edition. Page 35.

²The occasion was the laying of the foundation stone of the spire of Fr. Mathew's Church, Holy Trinity, Cork.

good works, was forty-eight years old before he began his greatest task—a proof that one may never be too old to enter on a great enterprise. To that great crusade he brought the same knightly spirit as St. Francis. As a knight-errant he went forth to a world larger than St. Francis dreamt of in his day; neither Columbus nor Vasco de Gamo had spread their sails across the deep. He went forth to help the oppressed, to liberate the captive of his own vices, to spread his shield over the defenceless, with his sword to smite a monster worse than mediæval romance ever dreamed of, to scatter the foul offspring of unrestrained self-indulgence. He, too, selected his lady love, and from the Choir of the Virtues he chose that lady—Temperance, to whom he had plighted his troth. As in the mystical marriage of St. Catherine, he placed the ring on her finger, binding them together until death did them part—‘part’ I was about to say, but I should have said ‘unite,’ until death bound them in a closer, a stricter, an indissoluble, an eternal union.” (Applause).¹

Charles Gavan Duffy, a most intimate friend of Father Mathew, with some others once paid him a visit in Cork. Of this visit he has left us a brief account, which is, nevertheless, so charming and suggestive that I cannot refrain from quoting it here—
 “We had long known Father Mathew, but to see the great moral reformer, who was changing the character of a nation, living

¹*The Cork Examiner*, May 7, 1890.

contentedly in a shabby little house, placarded outside and in with teetotal songs and broad-sheets, with no attendant but one feeble old man, helping himself to whatever was wanted at table with an unaffected and cheerful simplicity, leaving his guests or his meals on the call of a peasant or a labourer who snapped a moment's leisure to take the pledge, was to comprehend the lives of the saints as we had never done before."¹

William Smith O'Brien, one of the bravest and the best of the Young Irelanders, wrote: "For myself, whether Father Mathew be, or be not, canonised as a saint by the Church of Rome, I am disposed to regard him as an apostle, who was specially deputed on a Divine mission by the Almighty, and invested with power almost miraculous. To none of the ordinary operations of human agency can I ascribe the success which attended his efforts to repress one of the besetting sins of the Irish nation. If I had read in history that such success had attended the labours of an unpretending priest, whose chief characteristic was modest simplicity of demeanour, I own that I should have distrusted the narrative as an exaggeration; but we have been, all of us, witnesses to the fact that myriads simultaneously obeyed his advice, and at his bidding abandoned a favourite indulgence."²

At a great public meeting held in the Theatre Royal, Dublin, on the 26th of

¹ "A Final Edition of Young Ireland." Vol. II., p. 101.

² "Father Mathew: His Life and Times," by Frank J. Mathew, p. 63.

January, 1843, O'Connell said—"The name of the Rev. Theobald Mathew is, in fact, a spell-word. It proclaims in itself the progress of temperance, morality, prudence, and every social virtue throughout the land. . . . I feel this—that it is not in language to describe, and that there is not rapidity in human speech to follow, the brilliancy of his career. There can be no wings given to words to enable them to rise to his moral exaltation. You might as well think of looking the noon-day sun in the face, without injuring the vision as to place the merits of Father Mathew in a clearer point of view than they at present exist. . . . There is no painting the rainbow, the ray that comes from the sun, or the angelic plumes that flutter round the throne of the Deity; and there is no angel more pure or worthy than the angel of public morality dignified in the person of Fathew Mathew."

The mention of O'Connell's name recalls the glorious struggle for Repeal, and the memorable days of the "monster meetings." These were an extraordinary success, and writing of them Mr. MacDonagh says—"The gatherings were as noted for their discipline and perfect order as for their immense numbers and enthusiasm. The wonderful temperance movement conducted by Father Mathew had just been inaugurated. Hundreds of thousands of men, women and children had taken the pledge against intoxicants from the wandering friar, and it was these strict teetotalers that made up the bulk of the crowds at the Repeal meetings.

Young and old of both sexes they came in their holiday attire, often travelling long distances on foot, on horseback, in vehicles of all kinds, carrying banners or branches of trees, and headed by bands in semi-military uniforms, marshalled by the wardens, distinguished by their white staves, and ribbons round their hats, inscribed, "O'Connell's Police."¹

Charles Gavan Duffy, the founder of the *Nation*, writes thus of the meeting at Tara: "The number is supposed to have reached between five hundred thousand and seven hundred and fifty thousand persons. It was ordinarily spoken of as a million, and was certainly a muster of men such as never before assembled in one place in Ireland in peace or war. It was a subject of just pride that they met and separated—not only without offence or altercation, but without accident. Three-fourths of the number were probably teetotalers. Before Father Mathew's mission the experiment of collecting half a million of people in one place, and exciting them with stimulating oratory, would have been perilous—probably disastrous. But the teetotalers were kept in discipline not only by cool brains, but by the pride of class. A characteristic incident was told of their discipline. Three men observed loitering in a little town twenty miles from Tara Hill were questioned by the passers-by why they were not at the meeting, and they admitted that the teetotalers of the

¹ "The Life of Daniel O'Connell," by Michael MacDonagh, p. 309.

parish would not let them march with them because they had broken the pledge."¹

"In no instance," says Lecky, "did these meetings degenerate into mobs. They were assembled, and they were dispersed, without disorder or tumult; they were disgraced by no drunkenness, by no crime, by no excess. When the Government, in the State trials, applied the most searching scrutiny, they could discover nothing worse than that on one occasion the retiring crowd trampled down the stall of an old woman who sold gingerbread. This absence of disorder was partly owing to the influence of O'Connell, and partly to that of Father Mathew. The extraordinary career of that wonderful man was at this time at its height, and Teetotalism was nearly as popular as Repeal. The two movements mutually assisted one another, and advanced together. The splendid success of Father Mathew was probably owing, in a great measure, to the fact that O'Connell had strung the minds of the people to a pitch of almost heroic enthusiasm; and, on the other hand, O'Connell declared that he would never have ventured to hold the monster meetings were it not that he had the Teetotalers 'for his policemen.' There was scarcely a Catholic county where these meetings were not held, and those who attended them have been reckoned by millions."²

¹ Father Mathew: His Life and Times; by Frank J. Mathew. Pages 72-73.

²"The Leaders of Public Opinion in Ireland." by Mr. H. E. Lecky, M.A., pp. 297, 298.

Speaking at one of these monster meetings, held at Roscommon, August 20th, 1843, and attended by 200,000 Repealers, O'Connell thus expressed himself:—"Oh, how I love teetotalism!" he cried. "I have made it a rule that anyone who disregards its solemn obligation, and breaks his pledge, shall not be admitted to the Repeal ranks. Napoleon boasted of his bodyguards, but I can boast of a more than Imperial Guard—a Christian guard of virtuous teetotalers. (Cheers). The mighty moral miracle of five millions of men pledged against intoxicating liquors has come from the hand of God, and I hail it as the precursor of the liberty of Ireland. The man who drinks may, to be sure, elevate his courage thereby, and go to the field of battle, but in a little time his spirit evaporates, and he is good for nothing. But if I had to go to battle I should have the strong and steady teetotalers with me, the teetotal bands should play before them, and animate them in time of peril; their wives and daughters, thanking God for their sobriety, should be praying for their safety; and I tell you there is not an army in the world that I would not encounter with my teetotalers."¹ (Prolonged cheering and waving of hats).

These extracts reveal very clearly the relations of the two great movements which at that time agitated Ireland from the centre to the sea. They also show us the very high admiration which O'Connell cherished for the

¹ "The Life of Daniel O'Connell," by Michael MacDonagh, p. 325.

benefits of the crusade inaugurated by Father Mathew, whom he styled "the most useful man Ireland ever produced."¹

Speaking at Cork, the birth-place of this crusade, on July 20th, 1899, Archbishop Ireland gave expression to sentiments which may fittingly close this Introduction:—"Father Mathew has honoured Cork; he has honoured Ireland; he has honoured the Irish race throughout the world; he has honoured the Church of which he was a child and a priest. (Hear, hear, and applause). Father Mathew was indeed one of the greatest benefactors of the Irish race. (Hear, hear, and applause). All that is needed to place the Irish race upon the high pedestal of prosperity, honour and glory is that they carry out loyally and continuously the injunctions of Father Mathew. (Hear, hear, and loud applause)."²

I fear that I have allowed these introductory remarks to run to an inordinate length, but I have done so in order to fill up blanks that must inevitably occur in a short and condensed biography. I wished also to whet the appetite of the reader, and to arouse his interest in the pleasant and instructive pages that follow. I hope, too, that I may have inspired many to seek other sources of information regarding a movement which Gavan Duffy calls "the greatest triumph in the

"Correspondence of Daniel O'Connell," vol. II., p. 337.

² "A Message to Ireland," by the Most Rev. John Ireland, D.D., Archbishop of St. Paul, U.S.A., p. 4.

blazonry of history,"¹ and regarding a man who, like an inspired missionary, travelled Ireland, England, Scotland and the United States to propagate the principles that emancipated his race. I now send this book forth on its career of usefulness, and venture to say that it will be read with interest and profit by everyone that loves a pure and idiomatic Irish style, and by all that wish to know something of "the mighty moral miracle" which was wrought in this country nearly seventy years ago. It will inspire many a heart with love for Father Theobald Mathew. It may gain many a follower for the Gospel of Total Abstinence. It will suggest that what Father Mathew did once others may do again. It will incite to noble and earnest effort for the land that bore us. It will show us that it is never too late to put our hands to the plough in a good and noble cause. It will urge us to pray that the cause of Temperance, now renewing its youth, may continue to flourish till it diffuses its blessings all over the land. It will, in a word, make us understand and appreciate the power wielded in his day by the broad-minded, large-hearted, genial, gentle Capuchin Friar, whose name is still green in the hearts of his countrymen, whose fame will grow with the growing years, whose crusade is again being preached by the members of the Order to which he belonged, and the motto of whose life was like to that which inspired and enthused another

¹ "Four Years of Irish History," by Sir Charles Gavan Duffy, K.C.M.G. Book I., p. 52.

child of the "sweet St. Francis of Assisi,"
who, in dark and evil days, did a noble and
imperishable work "for the glory of God
and the honour of Ireland."

FATHER AUGUSTINE, O.S.F.C.

Capuchin Franciscan College,
Rochestown, Co. Cork.

*Feast of the Dedication of St.
Mary of the Angels, 1907.*

BEATA AN ACHAR TIOBÓID MAITIÚ.

CAB. I.

ÓIGE AN ABSTAIL.

Iy beag ainm o'ainmneadaib móra na hÉireann gur córa eolar do beic againn ari pé láthair ná ar ainm an Achar Tiobóid Maítiú. An té go mbeid lán-eolar aige ar imteactaib iy ar fáochar an Achar Tiobóid le linn a pé ní baogal dó gan beic i n-a veis-pear, agus ní fulaig dó gan feadhar do cuir ar a cómhairle iy ar a dútaig. Tá cómhairle leapa le baint ag an té iy géar-cúirige againn ar imteactaib an Achar Tiobóid ó corp a óige go lá a báir; tá bpiú pé leic lé n-a fáochar an ainmear po.

Rugadh Tiobóid Maítiú i gCairleán Baile Tómar, cúig míle rúige ó Cairleal Muman, an veiceamadh lá de mí veirid an fóghmair i mbliadhain á 1790. Iluair bí pé a cúig bliadhna o'aoir o'airtrigeadh a muinntear go Ráit Cloicín tamailín rúige ó'n gCairleán. Bí áruir bpeag parrins

flaitéamhail aca annro. Ní fácaíó
 Tiobóio ná éinne eile dá oétar
 dearbhaíáir rppuínlaááct ná gann-
 tanar ná éinníó eile áct caréannaáct
 ip flúirre ip cpoirde na féile fé óion
 tige a n-átar maí. Bí páirtíóe uile
 an tige go flaitéamhail maíóreamhail
 le boétaib ip le luéct riubail maí ba
 óual-óóib. Áct ba flaitéamhla fé
 óó mo Tiobóio gáóómaí ná éinne
 eile aca. Ní maib don ionghaó áct
 an cpoirde móir ceanaíamhail ceannra
 óó bí áige. Bí cion fé leir áige ar
 a mááair ásur bí an cion céaóna ág a
 mááair aip. Cé gur b'é Tiobóio an
 ceáámaíáó óuine dá naonbair mac ip
 óó ip mó óuááó pí milreáin ip
 puró i óirde ro-blaíra ip áóóar fleirde
 le poinnt ar an gcuir eile. Ásur ní
 mipe a maí. Gur b'é Tiobóio óó
 poinneáó go maíóreamhail toilteanaá
 lúéááíreáá oíra áá mó dá mbíóó
 áige. Ní maib éinníó eile ip mó cúir-
 eáó átar cpoirde aip ásur é i n-a
 gárrúin ná fleáó óó áááair óá
 dearbhaíáíreáááib ip óá óeipb'éáá-
 raááib. Lean an maíóreamhlaáct ro
 óó go críá a fáóááil.

Ní ar a muinntir féin amáin ba
 mian leir móóe óó poinnt. Óáoibinn
 leir beir ág cabruááó le boétaib
 ásur ba ááíneamhác leir a óíceall
 óó óéanaí óó buáááillib ip óó
 áááááib áááááá an tige. Go óeínn

níor mhaic leir don buaóaire 'ran mbreir do beir ar luét oibre a muinntire dá mbeaó dul ar a leasgar. Seo eacra deimneocair é: Tápla rriotán do beir as gluaireacé pé rcáit an tige. Ní raib d'uirce as muinntir Tíobóir i gcómair a ngnóta ná i gcómair a gcuir ruiac dé uirce an rriotáin reo. Ba leor é le linn an gheimhí. Acé nuair beiread an raimíad oíra bíod an t-uirce an-ghan de gnáit. Éinne go bfuil eolar aige ar cúrraib feirm-eoiriaca tuigíod pé gur ciotac an puo gan go leor uirce do beir ar faóail i gcómair an tige. Cúg Tíobóir ro pé nveara asur é as eirge ruar, asur ní raib éinníod ip mó bí as cur cúrraim air ná an tligé do b'feair cum lán-tairbe do baint ar an rriotán. Bíod pé as gabáilt de le n-a fluaraid moé diaónac a d'iarraíod é d'oiñniugaó annro ip é éaraó annróod ip é éreoraó i rligé ip ná imteoóad oiríad ip deor de amuga. Ip beas a fáoil éinne an uair úo go leasgarraó pé móir-cuir de émar an ólacáin ip go múcraó pé tarb buile an tluais le píor-uirce put a rtaoraó pé.

Mar adubraó ní raib acé tamailín rligé roir Ráit Cloicín asur an cairleán. Céiríad Tíobóir go oí an cairleán go minic, asur ba gearr go

naib Eiblíir Maiciú ban-ílaic an éair-
leáin com ceanaímaíl air ip mar bí a
mácair féin. Tugad pí milreáin
asur círtíde agus peoda agus airgead
do go flúirpeac. Agus ar an gcuma
ro tásad leir flead do tábairt go
minic dá éairtoib óga féin. Lá de rna
laeéantais bí an líon tige i n-a
ruíde timcheall búirto an bíd. Dub-
airt a mácair leo sup b'ait léi
naonbar mac aici agus gan fonn air
éinne aca beic i n-a íasairt. Seoipre
an duine ba íne aca bí i n-a haighe.
Aic, cé sup b'ionn gaol doib éide
luaímaí airíonn agus cailir ar
Seoipre agus rúil aige sup aóbar
íasairt a bí ann, ní naib Seoipre féin
toilteanaic, ní naib leagad aige leir
an íasairtaic, agus buail pé a ceann
íaoi ar éoirint cainnte a mácair do.
Níor b'amlaic do Tíobóir. "Ná
bíod imíniom ort, a mácair," arsa
Tíobóir, "ip mian liom-ra beic im'
íasairt."

Daineann pé le deallmaí nár
b'íada sup airí Eiblíir Maiciú go
naib a peata ciuin fionn daímaíl
le beic i n-a íasairt. Seall pí ar an
toirt go gcuirpead pí ar rcoil é
ar a corpar féin, agus ná leigpead
pí d'éinne eile pígin do cáilleam-
aint leir no go mbead pé i n-a
íasairt. Bí pé a dá bliadain deas
d'aoir pé'n am ro, agus ip é an

rcoil do cheap sí i n-a cōmair ná
 Aḡadam Cōinnig i gCill Cōinnig.
 Seolaḡ Tiobóir go dtí an Colláirte
 reo i ttráct, aḡur ní call a páḡ sup
 rileaḡ deora i Ráit Clioicín an lá bí
 Tiobóir aḡ rcaraimaint le n-a máḡair
 ip le n-a muinntir. Ip léir dúinn
 anoir go raib uaignear ar Tiobóir
 féin, iud nár b'ionḡnaḡ aḡur, sup
 leán an t-uaignear roin do go dtí
 an Cáirc ar a laigead de. Nuair
 beir an Cáirc air moḡuig pé air féin
 nár b'féidir leir é féin o'iomcúr no
 go bpeicead pé a máḡair ip a muinn-
 tear. Ip caḡ a ḡein pé? Uairig pé
 leir ó'n Aḡadam i san fíor o'éinne,
 aḡur níor leis a reit sup buail pé
 an dorar irteaḡ i Ráit Clioicín ip san
 don cōinne aḡ a muinntir leir.

Ip iomḡa áḡair ip máḡair go mbeaḡ
 fearg oirḡa oá noéanpaḡ a mac a
 leiréir. Níor b'amlaḡ o'áḡair ip do
 máḡair Tiobóir. Ip aḡal a bí áḡar
 cnoirḡe oirḡa rúḡ an uair cōnneadair
 é. Aḡur ip beaḡ baḡal ná go raib
 áḡar ar an aor óḡ. Ip iomḡa fuir-
 eann Aḡadam, leir, do túbpeoḡaḡ
 mac léiginn ar paḡ oá noéanpaḡ pé
 a leiréir oirḡa. Ní mar roin a ḡein
 luḡt ceannair Aḡadam Cille Cōinnig.
 Tuigeadair rúḡ cia bí aca. Tuig-
 eadair bhuig an rceil. Tuigeadair nár
 ḡnáḡaḡ buaḡaill san ttréite buaḡalla
 ann, aḡur nár luḡt ar buaḡaill

ghláthmar fonn do bheir ari an éairc
 do éairteam i bfoear a mair.
 O'airneigeadar an ghlúir ip ar pceim
 ip ar teig-iomcui Tioobóio ó túir go
 faib aóbar pasairt ann asur dá
 noéanraó pé dearmhao beag féin nár
 marte é mairteao óó. Bí míméao
 oirca nuair táinig pé ear n-air éúca,
 asur bí uaignear asur airneacár
 oirca nuair pcar pé leo pé deoiró i
 gcionn éúig mbliáan. Buacail
 ciuin capteannaó daatamail dúctiaótaó
 maítreamail macánta b'pín é a teirp-
 ear 'ran agatam, asur bí meap ari
 ag buacailib ip ag oirib dá péir.

Cuairó pé ó agatam éille Connig
 go colláirte mairge nuaoat i
 mbliáan a 1807. Ní paoa o'ran pé
 annpúo. Samluigean pé úúinn go
 faib pé mó-pimpliúe mó-baoó do
 ghláirib an éolláirte pin asur sup
 paoil pé ná faib a bac ari beagáinín
 dá plige féin do bheir aige ann. Ar
 aon cuma ip léir nár túig pé go
 faib luét ceannair an éolláirte com
 dian ari na macaib léiginn ip mar a
 bío. Bí pé féin com plaitreamail ip
 mar bí pé maí, asur dubairt pé leir
 féin lá go otabairpao pé pleao i n-a
 feompa féin do émuir no ceatpar de
 rna macaib léiginn ba éairneamairge
 leir. Nuair bí an oioqbáil deanta
 aige, má ba oioqbáil é, cuipao i
 n-uíail do go faib olige asur ghláir

an colláirte bhuirte aige, agus go ndaoirfaiúe é, agus náir mhóide rceál de ná go noibneocaiúe ar an gcolláirte é. Táinig náir eiride ari, agus ir é deir pé ná bailiugad leir abailé i mbliadain a 1808. B'fearr leir ro do déanam i ttráit mair ná fuiréac no go ndaoirfaiúe é ar eagla go noibneocaiúe annroin é ir go gceapfaiúe coir baile sup coir éigin eile do bí i n-a coinne.

B' é seo an dara fearc aige as teacac abailé gan coinne leir. Níor b'iongnad dá mbead leac-eagla ar a cáirtoib ná eirgeocad leir beir i n-a fagarc go bpad. Níor gábad don eagla go háirte. Geall pé péin dá mádar agus é i n-a gáirpín sup fagarc a bead ann. B'fíor dó. Coimlionaó an geallamaint. Mar b'áomairige i n'éirinn é bí eaglaip as óro na gCapuiríneac i gCill Coimig agus é ar rcoil ann i n-a óige. Cíod pé manais muinte na mainirtreac ro go minic, agus ba móir é a mear orca. Coim luac agus fear pé le Colláirte Máige Nuadac cad a deir pé ná é péin do cup pé comairce na gCapuiríneac. Cuair pé go Baile Áta Cliaó mar a maib mainirtir aca agus cup pé pé ceannar an Átar Ceitirtin Ua Corcoráin é péin, agus b'fan pé annroin no sup deir an Doctúir Diaó a Ua

Muirpeadaiḡ ragaṛt de Domnac
Cárca i mbliadain a i814. Ní raib
fé a ceitṛe bliadna ríceaḡ t'aoir
nuair a cóimlionaḡ an ḡeallaimaint
a tṡṡ fé dá máḡair i n-a óige.

Tṡṡ fé a céaḡ peanmóin uair i n-a
páiróirte tṡḡḡair i tṡiobraio Áraim.
B'é Soircéal an Domnaisḡ áiríte rin
ná ḡur rupa do éamail tṡl tṛé éró
rṡáḡair ná do'n fear rairḡbir tṡl
ḡo flaitṡar Dé. Tárla ḡo raib an
fear ba rairḡbir 'ran tṡḡaisḡ aḡ
éirṡeáḡ leir an tṡeanmóin. Fear
móir peaimair do b'eaḡ é i tṡeannta
tṡo beir rairḡbir Caraḡ é féin aḡur
an manac óḡ ar a céile tar éir áiríim.
“Táim an-buirṡeáḡ. tṡiot, a áḡair
tiobóio,” ar reirṡan, “tṡoirṡ an
iarṡaḡt do tṡṡair fé mó r'áḡaḡ tṛé
éró rṡáḡair.”

Cairb. II.

tosaḡ a ḡagaṛtaḡta.

Ba ró-ḡearr i n-a mánaḡ m'áḡair
tiobóio ḡur reolaḡ é ḡo Cill Coinniḡ.
Ní rṡláir no ḡur tairṡn ro leir. Ní
raib don tṡeam eile ba mó do éuir
aḡ maḡṡnam ar Ríḡ na n'Dúl é ná
na manaisḡ énearta do bí i ḡCill
Coinniḡ aḡur eirṡan i n-a mác léigim
ann beaḡán bliadán poimṡ i m. Bí

ré péin i n-a mánac anoir 'ran ineað
 céadna, agus manac ní ba cáptann-
 aige ní raib ann suam. Bí cion ip
 meap ip urraim as sac éinne air. Bí
 meap pé leir as daoimib boéta air.
 Cáir b'iongnat? Manac ní ba déir-
 eamla níor rug suam ar reilling.
 Agus bí pé com umal cnearta ip dá
 mba adbar naom é. Bí pé ar fear-
 aib daemla na tuctaige pé'n am
 roin leir. Bí aghat agus criot air
 d'oirpead do naom. Bíod pé ar
 ruibál ó glaoad an coillig go
 meadon oirde nae mór. Bíod pluag
 timceall a áruir faoirtime ó túb
 túb, agus bí de dócar as an bpobal
 ar nár b'iongnat dá mbead éad
 as daoimib eile leir. Lá áruite
 agus pluag daoine as peiteam
 le faoirtin d'fagail uair buail
 fagar de fagaraið Cille Coinnig
 pé déin an áruir mar a raib an manac
 ós as comairliugad ip as cnearuad
 na bpeacac. Sin an fagar litir
 irteac 'ran áruir cum an átar
 Tiobóir. Léig an tatar Tiobóir í
 agus ip é bí 'ran litir ná órougad
 ó'n earbog san faoirtin d'éirteac
 'ran áit rin feara. Amac leir an
 átar Tiobóir ar an látar rin, agus
 túbairt pé leir an bpobul go scait-
 ptoir dul go dtí fagar éigin eile
 mar go rabtar tar éir core do éur
 leir péin. Deinead 'ran éagóir,

leir, é. Do péir deallraim d'innir
 duine éigin do'n earbog sup mar an
 t-áitir Tiobóir amac an Comaoine
 Naomta i n-a mainirtir péin le linn
 na Cársa. Ní raib san cearta ag
 don Óro. Rí ceartaigítear d'éinne
 áct do ghnáit-cléir na háite an
 Comaoine Naomta do maraó amac
 Domnac Cársa. Gnar é seo go
 ngéilltear do i néirinn le ruda.
 Agus níor éim an t-áitir Tiobóir a
 málairt. Áct cuirtear bréas air pé
 nio ba bun leir. Fuair an t-earbog
 amac i t-áit go raib an éagcór aige
 péin, ámtac, agus bí áitnéile éiríde
 air, nio nár b'iongná. Mear pé a
 leat-rcéal do gabáil leir an áitir
 Tiobóir ar uet a raib téanta; áct
 ní beaó a cuilleaó bainte ag an
 áitir Tiobóir leir. B'é seo an dara
 feact go raib rásar earraontaí idir
 an manac tuitreatac agus cléir
 Maige Nuadac, agus ba mór an
 t-ruaig é. Ní raib don gabáó leir an
 earraontaí an taca ro.

D'éac an manac ós timceall air
 annróim féacaint cá bpaóó pé ineao
 oipeamnac. B'é toil Dé sup reolaó
 go Mainirtir na gCapuiríneac i
 gcaitir Corcaige é san móill. An
 t-áitir Art Ua Laoigaire ir eaó do
 céas-cuiran mainirtir beas ro ar bun.
 Ní raib de cléir 'ran mainirtir áct
 an t-áitir Domnall Ua Donnabáin

uasctarán agus an t-ádhair Tiobóir mar
 págart conganra. Sagar breag
 gnáthmar déirceamail do b'ead an
 t-uasctarán ro. Ba dóbair nár
 viceannad i bpáir é le linn an
 Sceoin. Bí ré iriú i scear-lár
 rluais ádhair ar bhuac an árdán
 agus an gnáthair ag magad ir ag
 gáirde paor agus gan áct cúpla
 neomac eile le caiteam ar an raogal
 ro aige. Áct eus oirgead air
 fé n-deara é, agus d'air air
 gur b'Éireannac a bí ann. "An
 iomda Éireannac eile annro?" ar
 an t-oirgead. D'innreathó, "Seath,
 rcaoirpa paor rib-re," ar reirpa;
 agus rcaoirpa. Táinir an t-áb
 ádhair go héirinn i gcionn tamail
 agus bí ré i n-a Séirlineac i gcairpa
 Corcaige fearra. Dá bpaad ré a
 roga de beirpaib deara an domán
 b'é ro an ceann ba mó caithreath
 leir fé'n t-ádhair. An rcaoirpa
 agus an millead do conraic ré i
 bpáir níor glanad ar a cúinne
 go bpaic; agus ní paib éinnid eile ba
 mó eus rólár do ná daime
 mí-ádhairpa do bí le croad d'ull-
 muad i gcómar a mbair. Ir
 aindeir an t-reo bíod ar cúir aca
 ro, ní gáad a pád. Ba minic
 do b'éigir do a léine féin do cup ar
 dúine boct aca i gcuma ir ná beath
 croc mille air ag dul ar árdán a

báir. Dá bpuig rin ba minic a bí pé
féin agur san aige aét an t-aon
léine amáin. Nuair éainig an t-áitir
Tiobóiró cuige b'éigin do'n áitir
Domhnall éadac leabtan do solá-
ait 1 n-a cómair ar iaraét. Mar a
éile b'éigin do clea spinn d'imirt
ar cómuprain cum oínear an éad
lae d'fagáil do'n áitir Tiobóiró. Tá
aéruagó móir tagta ar an ragaal ó
foin, agur ní mirt é.

Níor b'iongnad báir do beir ag an
mbeirt manac le éile papa fada
agur ro amlaib. Ní maib an
t-uaétarán ró-óatamail ar fad; aét
bí pé oíneac oéirceamail fáilteamail,
agur b'rin iad na tréite do éitir
leir an áitir Tiobóiró. Fé'n am foin
ní maib ag cur cúram ar an uaétarán
aét ineall ceoil do soláitait 1
scómar a féipéil. Soláitruigeaó
an t-ineall do lá, agur, má bí átar
fé leir maib air éinne, ir ar an
uaétarán do bí pé dá bair ro. Aét,
róiríor! d'imir an t-ineall éadna
clea spinnmar air an éad
Domnac le linn aipinn: 1 n-inead
ceol diaó do feinim do fein pé
fonn spinn náir aipugeaó a leitéir pé
óion féipéil maib foimir rin ná ó
foin 1 leir. Aét da óonaét é an
t-ineall iaraéta óein pé a óion féin
1 ótráét, agur ní móirde rcéal de ná
sur b'é ba bun leir an muingín do bí

as an Achar Tiobóir féin ar an sceol ní ba d'ionraíge.

Níor b'fada do'n Achar Tiobóir i gCorcaig no go raib an pluas com ceannairdail air i' mar bíodair i gCill Coinnig. Tá ré i mbéalair Gaedhal f'or dá dtiocfaid tuatac ó laipar Ciarrairde le uatac ime go maraib Corcaige ná fillfaid ré abairte san faoiridin o'fágail ó'n Achar Tiobóir. Dá b'is rin o'fógluim ré an Gaedhal i gcuma i' go dtuigfaid ré faoiridin na dtuatac go roilair i' go mbeid ré i n-a cumair teagair i' comairle leara do tabairt do luic labairt na Gaedilge. Cár b'iongnad dócar as daoine rimplide ar? Agus do bí dócar ar as ós i' doirte as boic i' raibair; agus cár b'iongnad ro féin?

Cair. III.

aircís is galair is doibrón

i mbliadain a 1817 tárla O'poc-aircís millte i gcair Corcaige. I' iomra duine o'fágaid ar fleair a droma leir an aircís céadna. O'fág ré an t-óghad i n-a luige com mair leir an reandúine, agus iad ro ná raib i n-a luige bí reannaird faogail oirte. Le linn na haicíde rin ní raib

i gCorcailí feaspéile, ba cúma tuataí
 no liaí no pasairt é, 'oibíuís com
 dúitíacáí arí ron na n-óitíac ír mar
 óein an tAíarí Tiobóirí. Bíod ré
 ag gluaireacáí arí a víceall ó glaoíac
 an coillí gáí maríean, agus pé áit
 dá 'óitídeac ré bíod rólár agus
 leagáí i n-a íreo. Fé'n am go raib
 rcaríta aca leir an éagíuarí ron ba
 beagíuine i gCorcailí ná déanraí puí
 arí an Aíarí Tiobóirí dá n-íaríac ré
 oití é. Agus ír é 'íarí. Go
 deimín níos b'féirí leir é féin
 'íomíurí gan obair éigín rógánta do
 beirí arí ríubal aige i gcóimíuríe.
 Cuirí pé rcoileanna céarí arí bun
 i gcóimíarí na n-ógíban. Na hógíuagí
 agus na buacáillíre do tásad go
 'óití n-a máinírtí de gíac do 'óití-
 céangáil ré i n-aon búríam amáin íad.
 Cuirí pé Cumann arí bun 'óití i
 mbliadain a 1819. Cumann Seoráin
 a tús pé marí ainm arí reo.
 Soláitíuagí pé leabárla b'reagí 'óití,
 agus léiríuagí pé 'óití cionnirí a tíocíac
 leo maríearí do 'óínamí dá céile i
 ríge ír go raíadairí uile boctí ríaríurí
 eolací ameolací, ag cabríuagí le céile
 arí a n'óitíeall.

An bliadain i n-a 'óití rían .i.
 bliadain a 1812, cailleac an tAíarí
 'óimínall, agus do bí de b'pón
 éiríre arí an Aíarí Tiobóirí i n-a
 'óití ná r'éaríací pé éinníre do

déanamh aét beir aš ornadógaíl ašur
 aš pilead deor de ló ip d'oiróce. Lá
 de rna laeéantais ašur é aš brugaó
 a bpoín leir péin coir na teine fáoil
 pé so noubairt duine éigin leir so
 pais buiréal oíge 'ran scóppa ašur
 so leašappaó ran é. Pheab pé ar
 a bonnais ašur d'féad pé timceall
 air, aét ní pais éinne i n-a šaor.
 Amac leir ašur nioir rtaio pé de'n
 rtaip pin cum šur aimpis pé a duine
 muinntearóa an Déin Ua Coilleáin.
 D'innir pé do'n Déin cionnur mar
 tuit amac. "An deamán, a émoiré!
 an deamán," air' an Déin. "Má'r
 ead," air' an tAdair Tiobóir i n-a
 aigne péin, "ní hé an buiréal oíge
 a leašappaó mipe aét dian-obair."
 Ašur peo aš dian-obair air' é
 láitpead.

Bí so leor le déanamh i n-a
 timceall. Nioir mór pcoileanna
 céaró na n-ógban d'faipringiugaó
 ip do cup i bpeabar. Deinead ro.
 Bí buiréanta ionnta i scómaip
 léiginn; ašur i rdeannta an léiginn
 múinead fuašáil ašur obair pnáctaoe
 ionnta. Bí tuapartal maic le fašáil
 ar an obair peo. Bí dá céad ógban
 ašur tpi céad cailíníde 'ran pcoil i
 mbliadóam a 1824. Léiruěann ro
 dúinn, pé mar léiruě na pcoileanna
 oiróce ní ba diadóaíge, ip mar
 léiruěann buiréanta Connaróa na

Ḥaeðilge anoir go raið ponn riam
ar Ḥaeðealaid id féin do ÷ur
÷um cinn i ḡcúrraid léiginn aḡur
céarrouðeacta dá mbeadoul aca
ar rcoileannaid. Léirigeann pé leir
dúinn ḡur mairt dob' eol do'n áðair
Tiobóir po cé ná raið don ÷umhneam
ar ÷onnrat na Ḥaeðilge an uair úo.

Fóirior, ruz adbar eile bróin ar
an áðair Tiobóir annroin. Bí a
ðearbpraðair óḡ i n-a ÷ómnuirde le
n-a ÷oir, aḡur bí cion an domain aḡ
an mbeirt ar a céile. áct ÷ur an
t-óḡánac roimr féinoul -ḡo
ðeirceart áirrice, aḡur ní ḡéillfead
pé d'éinne ḡan bailuḡad leir. Níor
ró-ḡada imtḡe é ḡur caillead i
mbad beinin é i n-aor a pé bliadna
ðeas. D'ḡas po ḡo doðrónac an
táðair Tiobóir, móir-móir ó ba ruo é
ḡur ḡas a máðair an ðearbpraðair óḡ
pé n-a ÷úram ar leitliḡ.

Níor ÷ur an doðrón é ḡan móran
maiteara do ðéanam dá pobul ir dá
÷ómairpanaid an uair úo, áin, aḡur
ir aca do bí ḡear-ḡábad le n-a
÷ongnam. Cuiread olige ar bun i
mbliadain a 1825 aḡur do péir na
olige rin ní féarðairde Caitlicead
do ÷ur 'ran úir ḡan ceat d'ḡaḡail
ó'n ḡcléir ḡallda. Tuz an ðéin
ḡallda Maḡdoið iarpraçt pé'n olige
reo do ÷ur i ðpeiróm i ḡCoricaiḡ lá
dá raið an ðéin Urramad ua

Coilleáin aḡ léigean páirneac ór
 cionn uaiḡe i ḡCill Fionnḡarra; aḡt
 rin a páib aige dá ḡarr. Tug Déin
 na ḡCaitliceac fneasra rin ar Déin
 na nḡall, aḡur cúir ran corp le n-a
 eirḡe i n-áirde. Ruo eile, aḡur níor
 dona nro ná é: ní féadfaíde corp
 do cúir ḡan cáin trom do díogal ar,
 aḡur ní ḡábáḡ a páḡ ḡo mbíod ré
 dian ḡo leor ar boḡtaib an t-airḡeac
 do íolátaírt i ḡcómaíri na cánaḡ ro.
 Cúir an tÁtaíri Tíobóio deiréac leir
 an mbuaḡaírt ar fáḡ. Céannuig ré
 íríáice bláctmaí talmaḡ i mbliáḡaíri
 a 1826, aḡur leaḡ ré amaḡ i n-a
 látaíri cille é. Ór íoin amaḡ ní bíod
 aír éinne cáin uaiḡe d'íoc, aḡur níor
 cúir ḡaill íainnteacá írteac íamḡ ó
 íoin ar aḡlacaḡ na ḡCaitliceac i
 ḡCorcaíḡ.

Um an taca ío bí an tÁtaíri
 Tíobóio i n-a íeanmónuíde ííó-
 blarta. Tasaḡ na íluaiḡte aḡ
 éirteacḡ leir, aḡur, móí-móí, dá
 mbeac ré aḡ íeanmónuíteacḡ ar
 maíte le aḡḡar éíḡin deírce. Bí ré
 íeim ar na íeapáib ba deírceamla beo.
 Ní dóca ḡur eiríḡ ré duine íamḡ ré
 beaḡán conḡanta. Níor b'é íin
 amáin. Ní páib don íongnaḡ aḡt a
 mbíod de daoinib aḡ bpaḡ aír:
 daoine ḡur dúal dóbḡ beít boḡt
 dealbḡ, daoine bí ḡo maít 'ran
 traogal trát, no clann a leíteíuíde,

luét oibhe agus a mairgail, daoine
 tagaó a b'ad ó baile cum faoirtoin
 o'fagáil uair, agus mar roin de.
 Bíod rúil aca go léir le cabair ó'n
 Achar Tiobóir, agus níor mairte dóib.
 Ní maib i n-a faotar ar fao aet
 neimnío go háirte i gcomórtar le
 n-a maib le teact.

I mbliadain a 1832 b'ur an galair
 buirde amac i gcair Corcaige.
 Táinig reannasó báir ar muinntir na
 cairde, agus níor b'iongnadó ran.
 Do leat an aicé ó duine go duine ó
 eis go eis ó rúil go rúil, anonn ir
 anall, roir riail. Ba conntabairteac
 an raogal as an gcléir é, agus
 ba dian. Bí na pasairte as
 obair moé diaónac mar ar éad-
 b'ur an aicé amac. Níor leor a
 noiceall, am. Bí na daoine as
 tuitim i n-a pluaigtib, agus níor
 b'fúlair san eagla ar an gcléir ná
 féadparde iad go léir o'ullmugadó
 i gcómar a mbáir. Ní maib don bainc
 as an Achar Tiobóir leir an gcuir
 de'n éadair mar a maib an aicé i
 otopac. Ba cuma ran. Bí obair de
 le déanam agus níor duat do'n
 manac beic díomaoim agus ran
 amlaio. Seo pé déin an trasairte
 paróirte dá toil péin é. Bí fáilte
 roimh, ní call a ráo. Cuirig pé go
 díceallac leir an pasairte paróirte
 agus le n-a luét éonganta no go

raib an aicíó ag déanamh an donair
mór-otiméall a mainirtreac péin
asur ar fuir na caíreac ar fad.

Dá mbe é gluaireacé na haicíde,
áiméac, ba míle mbe fóp é gluaireacé
an Achar Tiobóir. Ní túirce buaileac
an aicíó ball áiríte ná eipean ann
leir. Ba míorbúilteac ar fad an
obair a deir pé. Bíod pé coir
leabtan an báir ag ullmúgac ochar i
scómair an bóchar fada anoir, abair,
asur láirreac baille bíod pé ag cur a
cómhóir i n-uimail do'n baingreabair
ois agur ag cabrúgac le n-a
oileacraib d'aon iarracé. I gcionn
neomair eile b'féidir gur ag cur gac
nóe i gcóir i n-ocharlain a beac pé.
Deir pé obair méile de ló ir
d'oiré. Ba d'ois le duine go mbíod
pé annro ir annró, éall ir i búr
'ran am éadna. Níor leor leir
obair an lae do déanamh go díceallac
d'éiriceamail neim-eaglac gan é cur
mar cúram air péin fuireac i n-ochar-
lain móir ó meorán oiré go
bireacac na marone asur ran do
déanamh gac oiré. Oiré áiríte
tugac ochar amac go tig na marb ar
an ocharlain. Saoil luét preartail
na hocharlan go raib pé marb, acé
ní raib. I gcionn tamailín mócuig
an tAchar Tiobóir iméigé é mar go
raib fuim pé leir aige 'ran ochar ro.
Seo amac go tig na marb ar a loir

é. . . A leitéio de paðare ir mar
 éonnaic ré annrúto i ndeireadú na
 hoirðe! Fuireann daoine ar leat-
 méirce agus iad as obair ar a
 noiceall, carnán corp ór a gcómair
 agus iad as caraú na gcorp i
 mbraitlinnib agus dá rátaú irteac
 i gcómhannuib cumhang; roigtiú de
 tairra leagta taob leo agus iad
 as doirtaú an tairra ro ar na corpaib
 o'fionn ir mátair no eoúair na
 haicíde do rcóllaú glan. Ní féidir
 cup ríor go roiléir ar paðare dá
 leitéio. Acé irtiú i láir na gcorp bí
 an t-otair ro go raib an t-ádair
 Tiobóio ar a loig. Connaic ré
 láirteac é. "Ní éagta fóir do," ar
 reirean, as déanaí air anonn. Agus
 níor b'ead, cé ná raib ann méar do
 bagairt ná oirtead ir gíog do cup ar.
 Tusaú ear n-air go dtí an otairla
 é dá ainneoin ran féin; ba gearr go
 tóaimis ré cuige féin beagán; agus
 ó'n neomac roin amac bí ré as dul
 i bpeabair agus i bpeabair no go raib
 a íláinte aige fé deireadú com mairt
 ir mar bí raib.

Níor teip ar an Ádair Tiobóio
 cómairle do tadbairt o'fuirinn na
 hoatrlan de deapraib an gnioma
 ro; agus ó'n oirde úto amac ní raib
 duine 'ran otairlain ná larmuig ói,
 ba cuma liaig no fear conganata é, no
 buime, ná raib com tóirteac aipeac

ir mar bí an t-áitir Tiobóir féin.
 Agus níor rtaio seiréan dá dea-
 obair go dtí go raib an áitir san
 pian de'n aicíó ann.

CÁIB. IV.

TEACHT NA MEASARÓDÁCTA.

Ní raib don cup ríor ar an meap a
 bí ar an áitir Tiobóir ar ucht ar
 dein pé le linn an gáitir. Bí meap
 as gac éinne air, ba cuma cad é a
 gceirdeamh no a dtuairim no a rtaio.
 B'é poğa na bpeap agus poğa na
 manac é i dtuairim gac éinne. Agus,
 dar ndóig, níor b'iongnad é ar lučt
 ceannair Tighe na mBoct i gCorcaig.
 Ir beas ná raib cúppairde an tige reo
 comh dona ir mar bíod cúppairde na
 n-očarlan poimir rin. Ní raib don
 treod ačt boctaine agus aindoirpe
 na ndaime ann. Ceáir' gte do
 b'ead cuir aca ro no gur veir an lá
 cruaidh orca; tuataig gálanta do
 b'ead cuir aca trác: bí gac pašar
 duine le pašail i dtig na mBoct
 agus an iomad aca ann mar leir rin
 de. Ir níor b'fada an móill ar an
 áitir Tiobóir a déanamh amac gur
 dúil 'ran ól ba bun le aindoirpe a
 n-urmhór. Tiomáin an t-ólačán go
 Tig na mBoct na rluaište aca, o' pás

ré móráin aca i gcarraig a gsur i dtí-
 na n-gealt féin. U'fás ré na céadta
 teinteán go dealb anacraic, móir-mór
 i rna bailtib móra, a gsur ip minic a
 óein ré fear buile de'n tuatac
 rimpliúe a gsur gan dúil na rpeir i
 n-éinnib ar doimh aige acé tpoio ip
 tuairlip ip acraimh millte.

Ip minic a cuireann tuine mar
 ceirt air féin cao ba bun leir an
 gcrasor mí-ádmaraic do bí ar muinntir
 na hÉireann 'ran traozal úd. Níl
 ainnar ná gur óein an daor-bhuio
 a gsur an cruadótan a gsur an dub-
 uaisnear a gcuio féin de. U'fás
 na Oighe pianaíla gan léigean
 gan mipeac gan caiceam ainprie
 umhór ar rinpear le rna céadtaib
 bliadan; a gsur ní maib le déanamh aca
 dá dearcuib acé aicir do déanamh
 ar béaruib Gallta. Ní maib áruir
 cruinnighe ná imead cruinnighe aca
 acé i dtí an tábairne. Cuiread an
 biotáille a gsur an cuideacá adbair
 bhoín ar a gcuimne an fáio ip bídír
 bog rúgac, ip, fóimor géar, cuiread
 breir óroic-biotáille go ro-minic ar
 buile iad. Óroic-biotáille ip bun
 le dá dtuam a óeintear de óroic-
 obair ar fuio na dútaige gur inoiu
 féin, a gsur ip ro-óeinmín gur amlaio
 do'n rceal le fada fada. Níor
 b'féidir an óroic-biotáille do
 feadaint, áin, an fáio ip bí na daoine

bocta agus san innead coinne aca
 aet i dtiſ an tábairne. Mar, bíod
 a pior as cáe naé féidir éireannaig
 do deaſailt ná do coimeádo ó céile
 coitcéianta: bíodar po-éugta ar
 éuaird ip céiliró ar éuireadctain ip ar
 ſeanéuireadct ó tóir.

Ip léir ó n-a bfuil páirte go raib
 cruinn-eolar as an ádair Tiobóir
 ar an tubairte do bí ar riubal
 de bair an ólacáin pul ar érom
 ré dá pírib ar an obair do deir
 ré i n-a coinne pé deoiró. Bí dócar
 as ſac ōream ip aicme ar, ba cuma
 cá ndeimroir Dia do molaó ip ba
 cuma cad é a plige 'ran traogal.
 Dá bpiſ rin bí Sapanais ip Caocairde
 agus Siúdaróte, Earbuig ſallda,
 plaſta ſallda, deaſinná agus mar
 poin dóir ar a luét cairpín. Bí
 toſa na haitne aige ar Caocairde
 dúſraéctac de Caocairib Copeaige
 'ran am poin. Liam Máirtín do
 b'ainm do po. Capaó Liam agus an
 tádair Tiobóir go minic ar a céile
 mar go ſabadar aiaon ar Comháltar
 Tige na mBoct. Bí baint as Liam
 le Cumann na ſCapaó! Cumann
 ſallda do b'eaó é; aet ba cuma ran,
 dar ndóig! Bí daltairde an Cumainn
 ar a ndiceall i gcoinne an ólacáin
 le bliadantaib poin pé, cé nár
 pró-mait d'eipig leo i n-aon éor cum
 ſup capaó Liam Máirtín agus an

τάταιρ Τιοβόιτ αρ α céile lá.
 “Τά α φίορ ας αν ραοζαλ ζυρ θέμιρ-
 ρε cion φίρ ι ζκοιννε na τποδ-αίcίθε
 tamall ó join” αρρα Liam leir an
 manaé. Τά αίcίθ cóm dona céaθna
 ι n-ár láταιρ ανοιρ,—ιρ é ριν an
 mheirce,—αζυρ ιρ φαθα, φαθα τά ρé
 ας ριτ opm ζυρ τυρα an τ-aon φεαρ
 amáin ι nÉipinn α leaζarφαθ é τά
 ζcuirφeá cuige. Ó, ι ζcunntar Θε
 ná heitig ρinn, α bρáταιρ ζpáθmáιρ.
 ná vein ran.” Níορ θ’eitig ιρ níορ
 géill αρ an láταιρ ρin, áct cuir
 átcuinge an Cáocaipe ας dian-
 máctnam é, αζυρ ba ρó-ζεαρρ ζυρ
 cuir ρé ι n-a luize aιρ φéin nár máit
 an máire aιρ ζan géilleaθ θó. Αζυρ
 τó géill ζo ρonnmáρ ρé θεοιθ, cé
 ζo ρaiθ ρé α φeáct mbliáθna αζυρ
 τά φícίθ τ’aoιρ φé’n am join. Αζυρ
 móρ-móρ luét θέanta biotáille τó
 b’eaθ α ζaolta φéin, αζυρ bí α ρó-
 φίορ αιζε ζo ζcpeaéφaiθε iao τe
 θέapcaib na hoibpe τó bí curta
 ρoimιρ αιζε.

Ρé ρcéal é táiniζ tionól ι ζceann
 α céile an θεiceamáθ lá τe mí an
 Αβράιν ι mbliáθain α 1838. ‘San
 ρcoil τó cuir an τάταιρ Τιοβόιτ φéin
 αρ bun φice bliáθan ρoimιρ ρin ιρ eaθ
 τó tionólaθ an cρuirmuζaθ. Ní ρó-
 móρ na τaoine bí láitφeáé, áct ba
 ρó-éáctac an τopaθ φuarτar τe bapρ
 α ζcómáιple. Τó míniζ an τάταιρ

Tiobóiró féin do'n cúirdeactain cad é
 bí rómpa. Nuair bí san déanta do
 gluair ré fé déin leabair do tairla
 'ran treomra agus an geall i scoinne
 an olaicáin reiribte ann. "Seo linn
 i n-ainm Dé!" ar reirean, as cup a
 ainme leir an ngeall. Do dein trí
 píctó éigin tuine amlaio i scaiteam
 an tráctnóna, agus cuiread an deas-
 obair ar riubal de'n iarract roin.

Ir maic an obair do dein liam
 máirtin i dtorac rcéil. Ba deocair
 a deimniugad do muinntir an
 traosail úto go bfeadfaidir a ngnó
 do déanam san biotáille aca:
 raitluigeann ré dúinn sup mar roin
 a bí an rcéal aca ar don cuma. B'é
 an cúram ba mó bíod ar liam ná a
 léiruigad do rna daoinib ro ná raib
 gábad as éinne leir an mbiotáille.
 "Cad a bíonn le n-a ól as an
 scapall raír de gnat?" aoirpead
 ré, as cup ceirte air féin, mar dea.
 "Uirce!" aoirpead ré, ór áir, as
 tabairt fneasra air féin. "Ir cad
 a bíonn le n-a ól as an leoman de
 gnat? Uirce, dar niois! fíor-uirce.
 Tá dóctain an daonnairde ir an
 ainmíde ir an éin, tá dóctain gac
 éinne ir gac éinníde 'ran uirce. Ir
 é an puo ir tairbige agus ir
 oipeamnaige dúinn go léir é; ir é
 an puo ir polláine agus ir áireamla
 asainn é. Ólaimir uile é mar roin,

agus i n-ainm Dé caithmíir uainn an biotáille feartha." Agus is é tásat ar an gcómaire de gnát ná go dtógat sarpat daoine an geall ó'n ádair Tiobóir.

Bí go leor leor eile i gCorcaig agus fonn orda cuiriuat leir an obair. Mar a mbead ro ní féadpat an tAdair Tiobóir féin teact ar an obair go léir ná i n-aon ádair di. Leat a cáil is a cómaire com mear le ádair, agus ba ró ádair go raib daoine as teact fé n-a déin i n-a pluagtiú duá. I gcionn tamail bíod a dá dótain le déanam áige agus an geall do ádair do rna pluagtiú ro. Saoil daoine go deimhin gur bain tpaoidéact no comact éigin le n-a láim bí luét féanta an ólacáin com lionmar is com dílip ran. Ó'n ló tásat fé láim ar gualain orda is fearc duine aca blairéad an biotáille. Cáir b'iongnat má ceapadair gur bain comact tar na comactaib leir? Cáir b'iongnat má tásat na pluagte fé n-a déin ád lá? Cáir b'iongnat má bíod a féompa lán de péacaitéib ó duib duib agus gan de cúram orda act an geall do tógaint uat féin ar leictiú? Cáir b'iongnat daoine ád ríad go mbíod bolat an biotáille ó n-a féompa i gcómnuidé toirce a

uatagad' de luict meirce cuige ar
 loig a leapa? Ba minic cuir aca
 ro go dealb, leir. Tagad' cuir aca
 na milte plige ó baile, agus
 teartuigead' an oirleadh congantha
 uatá ir do bharraó tar n-air abaille
 arís iad. Teartuigead' cabair ó rna
 peacairóitib uile no ó n-a n-urmhóir
 móir pé rceal é. Agus pé áit go
 rolaótuigead' an tAdair Tiobóir
 doib é ir fíor-annam a fín pé lám
 follam cum duine aca, má fín nam,
 go deimin. "Dá mbead' rraídeanna
 Corcaige clúdaigte le clocaib óir
 agus dá mba leir an Adair Tiobóir
 féin amáin iad," ar' a cléiríeac
 trá, "ní bead' oirleadh ir púipín aca
 le pasáil i n-a inead féin, ná don
 tuairisc air aet com beas, i gcionn
 bliadna." Flait na noeas-flait do
 b'ead' é ó baoir go bár gan don agus.

Cait. V.

as taisteal na tíne.

Go luat i mbliadain a 1839 fap a
 raib an obair trí ráitce ar riubal
 bí an geall tógta as óa céad míle
 duine. Bí cáil an Adair Tiobóir i
 mbéal gac éinne feara, agus cuirleadh
 mar aetcuinge air tuar do tabairt
 ar bailtib móra eile na Múman.

Ní maib ann éinne d'eitead. Agus níor túisce an cuipead faḡta aise ná é ag a ullmhuḡad féin i ḡcómair an bódair. Cé gur b'é Earbog ḡorcláirge an céad duine i nÉirinn do tuis cuipead dó b'é an céad airtear do cuip ré de ná cuairt ar cátair luimniḡe. I nveipead mí Noctas i mbliadain a 1839 do tárla ro. Bí a veirbriúr ós pórtá ar bhuad Sionann agus do cómnuiḡ ré i n-a tuis riú an fáir ip d'fán ré i luimniḡ. Níor taitneamáiḡe leir don compórt eile ná tamall do cáiteam i bpoctair a muinntire féin anoir ip arir. Áct dá taitneamáiḡe leir féin ip le n-a veirbriúir an reat do cáit ré i luimniḡ níor b'don cáiteam aimpire ná lá raoire ag eirean é. Bí ré ag obair ḡan rtaonad ḡan ror mod diaðnad ḡo ceann ceitire lá, agus táinḡ na céadta míle duine fé n-a déin ann ór ḡad áir. Ní call a fáid ná maib riúil ag oiróirib na cátrac le n-a nveiceamad cuir. Dá bhuḡ rin ní maib adbar bir ná gléar friteála aca i n-a ḡcómair, agus ba dá dóbair nár caillead móran aca leir an oclar. Mara mbead flaiteamlaact na nadoine, roir cléir ip pobal, bead an rceal ḡo hait aindeir aca ro do táinḡ a bpat ó baile, ḡo deimhin. Ní bead deoc ná díon le faḡail ag a oclan. Áct

b'é toil an Tígearna sup réitígeaó
 ir sup rocpuigeaó saó nro. Agus
 b'é toiaó an tupaip céaó go leic
 míle duine 'ran mbpeir do beic
 rnaíónte le Cumann an Aóar
 Tiobóio.

Gluaip pé ó Luimnió go Porcláirge
 annpoin agus éaic pé trí no ceáaip
 de laeteantaió ann as míniúgaó
 do'n pobal caó é bí map éúram ar a
 Cumann. Le linn na haimpíre rin
 éus pé an geall do ceitíre píóio míle
 duine. O'píll pé ar Córcaió i
 gcómaip na Noctas tap éir an geall
 do éabairt do ceátramaó milleoin
 duine i n-aon trí reáctmaíne amáin.
 Beas iongnaó sup éuir muinntear
 ná caénaó páilte ir píce noimip.

O'póllur pé'n am ro do éac go paib
 an Cumann le dul éum cinn, agus ba
 léip leip dóib go mbainfeáó cortar
 móip leip. Céap an tAóaip Tiobóio
 agus a luóó cómaipíle sup máic an
 ruó cáptaióde agus buinn do pólaóaip
 ir do díol agus go mbainpíóde an
 oipeaó aipíó arta rúó ir do
 glanfaó an cortar. Bainpíóde leip dá
 gcuirpíóde éuige i gceart i n-inéaó
 na buinn do poinnt i n-aipíó ar na
 míltib pé map veineáó ó éopaó rcéil.
 Ir beas uain o'féagaó as an Aóaip
 Tiobóio feara éum beic as maóctnam
 ar na nroóib ro ámtaó.

Saí a paib paic féin de'n bliáóain

luaidé caitte b'éigin do dul go
 Dhoirra. Ní raib don ionghaó déct an
 rluaí do éruinnig timcheall air
 annrúo. Dubairt duine dá raib
 láitheadé gur éirí glór an garraid
 rin foctam na fairrge i gcumne do,
 agus ná raib de pian mór-éirí ar
 an ádair Tiobóir dá bair déct an
 oirlead ip dá mba é an fear ba luí
 cáil agus clú i n-a mearc.

I ndeireadh an Máirta i mbliadhna
 a 1840 táinig pé go baile áda Cliaé
 agus ip ar an áirdearbog na
 Muirleadais bí an t-ádar toirce a beir
 i n-a cumar fáilte do cup poimír.
 B'é an t-áirdearbog ro péin do deim
 pasairt de pé bliadhna pícead poimír
 rin. Cáir b'ionghaó móiróil air um
 an taca ro agus an t-ádar Tiobóir
 ar na fearaib do b'feara cáil i
 n'éirinn. Oir ní raib i n'éirinn fear
 eile go raib an oirlead ionntaoirde as
 an rluaí ar. Saoileadar go b'péard
 pé gac nio do déanam, piú na
 miorbúiltirí péin. Táinig maithin
 agus daoine leonta pé n-a déin i
 mbailé áda Cliaé agus púil aca go
 leagarrad pé a gcearnairí: b'éigin
 do a deimniugad dóib ná raib a
 leiríro de comáct aige, gur pé Oia
 amáin a bí an leagar roin, agus ná
 raib le déanam aige péin déct a
 beannaéct do ábairt dóib. Sáruig ran
 iad uile; agus táinig na Sapanais péin

ar lorg a beannaícta. Táinig pluas
de macaib léiginn Colláirte na
Trionóiríe agus éógadair an geall
uair, agus éin céad ban amháir i
mBaile Átha Cliath amáin. Mar
bair ar gac nio tug pé reanmóin
uair ar maite le tig de tigib na
noileactairíe agus fuairtar trí no
ceactairíe de céadtaib púnt mar éoraí
ar an treanmóin. U'e epioc an
rcéil gur éir an tuar po daoine
as cainnt i rtaoib an ádair Tiobóirí
ar fuir na rTrí Ríogáct. I n-aon
dā bliadain amáin tugad dā milleon
duine pé comairce a Cumainn.

Mar ip gnátaé bí daoine as tnuí
leir annpoin. Bí éad aca leir agus
duhairt cuir aca go raib pé as
deanam raibbair ar a faochar. Ní
fulair no gur éir po fearis móir air.
U'e pírinne an rcéil go raib a cuir
oibre as creacáir a gaoilte ip a
muintiríe péin agus as lot a pláinte
ip as pollmugad a rpar in. Áct
mā bí daoine áirite as cúl-cainnt ip
as cur éitig air bí daoine eile, ip
móir-cuir aca, go buirdeac de. Ip
iomdā rúge gur cuiread po i n-uáil.
Tápla rean-eaglaip na gCapuiríneac
i gCorcaig do beir ró-cuimang do n
pobul a tagad as éirteact leir an
Ádair Tiobóirí. Bí an pobal poin as
dul i lionmairíe ó feactmáin go céile,
go deimín, agus connaic pé go gcait-

fearó ré an eaglaíre do méidiuḡaḡ
 aḡur maire do cúir uirte ar cuma
 éigin. Níor mór aingealó cuige reo.
 Uair dá raib ré i mBaile Áta Cliaḡ
 éuairó ré ré déin Seoipre Micḡiolla
 Ruairó fear déanta biotáille aḡur
 o'iair píniciúr air i ḡcómair deire na
 heaglaire. "Sead, a Átair Tiobóiró,"
 arpa Seoipre leir, "ní'l ar talam
 an domáin fear ḡur mó oioḡbáil
 déanta aige oim ná mar tá déanta
 aḡat-ra; aḡt, dá méir é an oioḡbáil
 rin, maicim duit é ar uḡt a bfuil
 déanta aḡat ar ion ar o'iré." Aḡur
 tús ré an píniciúr do. Mar a céile
 le luḡt déanta beoraḡ ir biotáille i
 ḡCorcaig. Bí móir-mear aca rúo
 leir air. Bí mear ir uiraim air aḡ
 muinntir Mupcaḡa ir aḡ muinntir
 Óalaig ir aḡ a luḡt caoirim i
 ḡCorcaig aḡur i noúicéib eile. Bí
 mear air aḡ íreal ir aḡ uaral, aḡ an
 noieam do b'aoirde cáil i n'éirinn ir
 i o'ioiréaib naḡ i, ba cuma cao é a
 ḡceirdeam. Táḡaḡ na daoine ba mó
 comáḡt aḡur cáil ar fuio an domáin
 ḡo o'í n-a reompa beaḡ i ḡCorcaig.
 Cé ḡo o'agaioir ba beaḡ pian a bí
 ar an reompa céaḡna aḡt pian
 vealbair aḡur umlaḡta. ḡaḡ nio
 dá mbioḡ aige aḡur móian eile ḡo
 veimhin poinneaḡ ré ar na boḡtaib é.
 Daoine bioḡ aḡ riubal pómpa aḡur
 an loig déirce ní raib ann pian iao

o'eitead. B'éigin dá muintir
cuirtead leir go minic: mara
mbead sup deineadar ní tiocfaid
leir imtead ó áit go háit ar fuit
na tuitaige do péir mar tustaire
cuirtead do asur an dearc do poimn
go raibreadail 'ran am céadna.

Níor b'fada as obair i n-aghaid an
olacáin é sup léirgead do sup mór
an nio do dá mbead pasairt ir cléir
na héireann go ponnmar ar a taoib.
Dá b'is riu ir air a bí an t-ácar as
tuit go Collairte Maise Nuadat do
i scorp an trairaid i mbliadain a
1840. Tug pé óráid uaid as an
Collairte asur b'é bí aige dá bair
ná sup tóg oetar ollam asur dá
céad go leit mac léiginn asur cúis
míle deas ar fícto de muintir na
tuitaige riu an geall uaid. Bí Diúc
Laisean i n-a cóinnire do 'ran tuitaig
asur tug pé cuirtead cum a tige féin
do'n ácar Tiobóir. Asur nuair tug
an t-ácar Tiobóir cuairt air ní mó
fálte cuirtead poimn nís ná mar
cuirtead poimn. Cuir na nio do
áro-anam asur áro-fuinneam ann.
Bí oócar aige go ngéilltead muintir
na tíre go léir do ó tápla
muintear Maise Nuadat cóim mór
ran ar a taoib. Ba tuitaige
anoir ná riam é. Siubail pé ríor
ruar ríor ríar. Bí an oirtead fálte
as Sallaid Uaid poimn ir mar bí as

báthóiribh lóca léim. Uein ré daoine
muinnteartha dó féin tall ir i bpur
ir níor b'ionghaó é. Uein a cáil
daoine muinnteartha dó i ngeac ball
poimh ré. Uein a cáinnt ir a cómairle
daoine muinnteartha dó. Uein a
umlaet ir a flaitreamlaet daoine
muinnteartha dó; uein a gliocar
daoine muinnteartha dó. Agus
geilleat dá cómairle agus fáiltigeat
poimh ba cuma cáir gail ré. Uí na
gail com ceanaíail rin air i nDoipe
Cuilm Cille ; ur cuipeadar moill trí
lá air. U'é an rceal céadna i leir
Moza é, ní gábad a luad : cuipitíde
moill air annpúo go minic leir.
Mardean dá raib ré as dul ar
cáirle na litpeac tré Baile Áta í
i gCill Dara o'airg muinntear na
háite go raib ré ann. Seo na
pluaighe timceall air agus níor
tugadar por neomait dó aet é as
marad geall opta agus as a
mbeannaad go ceann cúig n-uair
éluig. Cuipead a fáir rin de moill
ar cáirle na litpeac; aet ní raib
leagar as an átair Tiobóir air.
Ní bead daoine gnótaáa mór-
cuipeada páirta, ámtac, gan beir as
gearán mar geall ar an moill do
cuipead ar litpeacáib an trluag,
agus dubairt cuir aca náir ceart
marcaigeaet do tabairt dó ar na
cáirleib rin go bpaet aipr. Aet ir é

an fheadhna do tús an bhuirpéalac,
 an fear sup ba leir na capáirtíde,
 orda ná marcaígead do tábairt i
 n-aircío do'n ádair Tiobóir ór roin
 amac. Bí a leicéir eile de capáirtib
 as bianconái 'ran am roin; agus
 nuair o'airis bianconái cat a bí
 déanta as an bhuirpéalac do deim
 pé féin amlaio. B'é áinís ar ná
 so faib marcaígead i n-aircío ar
 fuir na héipeann as an ádair Tiobóir
 com fáda ip com minic ip ba mian
 leir é ór roin amac.

CAP. VI.

na buirdeanta is a gcómad.

Bí dochar mór as an ádair Tiobóir
 ar buirdeantaib ceoil i gcómnuidé.
 Cat i n-a ádair ná beaó? Cpuinnig-
 ead an ceol na doime le céile dó,
 mór-mór ar fuir na tuata, agus
 nuair a bíor bailighe or a cómaid
 deimnigead pé féin dóib so
 mb'fearra dóib an t-ól do féanaó.
 Ip baoglaó ná tuigtear comad an
 ceoil i n'éirinn i n-aon cor pé ládair.
 I rna bailtib móra bíonn cluara na
 doime boóar tuirpeac ó foctam na
 rráideann, agus ip minic ná taitneann
 an ceol féin le ip an gcluair tuirpís.
 Adt amuis pé'n otuait bíonn cluara

bítear ar tí an leabhar roim do céad-
cúir i gcló. Níl d'ainmneachaib
razaire ar áirdeán na ndaoine do chú
airgead i n-a cómair roim pé mar
reo aét ainm an átar Tiobóir agur
ainm an áirdearbuis óilur Eoin
macÉil.

Ní gábad a luad go raib ar an
átar Tiobóir na buirdeanta ceoil
do cótuad no móran airgí do
bionnad ar a luét treorta ar an
scuir ba luá de. Na reomraide
mar a mbíod a luét leanamna ag
léigean agur ag reancuirdeact bíod
air airgead do ábairt i n-a gcómair
ro leir. Bíod air na buinn do
ábairt i n-airc do rna míltaib i
deannta an rcéil. Níor b'iongnad
sur domuis gac éinne sur ábair
taoiris a bí ann. Níor b'iongnad
rluagte móra ag coirdeact agur
ag cóimriubal mar onóir do pé áit
dā deirdeat pé. Agur b'féirir náir
b'iongnad sur táinís eagla ar luét
treorta Cairleán áta Cliait roim a
Cumann ir roim imteactaib an
Cumainn.

Pé rcéal é cuirdeat bairántar amac
i mbliatáin a 1840 ag bairt ar
luét leanamna an átar Tiobóir iad
féin d'iomcúir do péir na olige. Níor
gábad é. Pé mar domuisgeat 'ran
bairántar féin agur i Seanaio na
oTigeapnaide i lunnroain ir é táinís

coitcianta de bairi na gcómhriubal a
tionólað pé comairce Cumainn an
Achar Tiobóirí ná ríochtáin ip maí i
n-inead buaidearpá ip an mí-áirí.
Dá bpiú pin ip amáil a bí cómhriubalta
an Cumainn as dul i líonmhairí ó ló
go ló asur an dúil 'ran mbraon asur
'ran admann as dul i n-óire asur i
laigeadó dá péir. Cé gur tugadór
cionn dá míle déas geimleac i láthair
na gCúirt ar fuir na hÉireann an
bliadain do tórnuiú an tAchar
Tiobóirí ar a cúir oibre níor tugadór
an deic míle péir i láthair na gCúirt
trí bliadna ní ba óiaónaiúe.
Óibpiúeadór cionn naoi gcéad
geimleac ar Éirinn an bliadain do
tórnuiú pé, níor óibpiúeadór acé pé
céad go leic éigin geimleac trí
bliadna ní ba óiaónaiúe. U'ólað
ór cionn dá mílleon déas gallún
biotáille i nÉirinn an bliadain do
tórnuiú pé; trí bliadna ní ba
óiaónaiúe níor ólað acé beagán
ór cionn pé mílleon gallún. U'pin
cúir de tórad a ríochtair i gcionn trí
mbliadain; asur, mar bairi air pin,
laigóigeadór an cáin a bí ar an
mbiotáille ó 1,434,573 púnt airgí
go 864,725 púnt. Acé do péir mar
óibpiúeadór an biotáille ríochtíle
iptheadór an téa ip an ríochtíle asur bí
cáin tnom oiréa ro com maí. Cé
gur luíá conntabairt a bainneann le

téa ná le biotáille ip baoglae go
 bfuil an iomaio oipoié-téa dá ól i
 nÉipinn piam ó poin asur supab é an
 téa céadna ip bun le móir-éiro de'n
 gealtaet atá i nÉipinn le pado. Ip
 é an trlige sup de'n Éipeannais an
 deapmado an uair úo ná san
 leannamaint do'n biaó ip do'n ois ba
 pío-óual doib. Aet ní páio seé
 abrtal: "ní bíonn paoi san loet;"
 asur, pé map doeir an pean-focal ip
 fupairte na cártaióe o'imirt an uair
 a bío ar an gclár.

CÁIB. VII.

i naltain 15 i sasana.

Cítear anoir sup móir an peabap
 a bí tagta ar cúpraib na tíre de
 bair paoéar an átar Tiobóro i
 sceann trí mbliadán. I mbliadán
 a 1842 tionólaó i gCorcais ceann de
 rna cóimpuáaltaib ba mó dá
 bpeacaéar i n-aon ball piam poimip
 rin. Bí céad míle tuine asur ór
 cionn dá píeio buirdean ceoil láitpeac.
 Táinig Domnall Ua Conaill ann, asur
 tós pé an geall ó'n átar Tiobóro
 i látar an trluais lútgáirig rin.
 Daoine go pait éad aca leir an átar
 Tiobóro asur le n-a Cumann
 meapóar a déanam amac dá

dearcasib' reo go niaib' baint aige le polaitíocht. Deintear amlaib' le Connrad na Gaeóilge fé láchair. Aét bí an tAchair Tiobóirí ró-ghic ró-fonnmhar, bí a éiríde ró-mór 'ran obair, agus ní eirígeodá le héinne bréag do cup air i láchair an pobuil. Tuigead' coir baile agus i gcéin ná niaib' uairí aét corc do cup leir an ól agus go niaib' fáilte aige poim' sac tuine do tabairtad' congnam' dó, ba cuma Gaeódeal dílis é no Gall san tuigrint. "Fear óráirte ir ead' mire," arsa Gall-Ultac leir lá. "Ba cuma liom-ra tu id' fear liomóide," ar seiréan, as tabairt' fíeasra air. "Ir taitneamhaige liom ceáctar asuib' míle uair ná fear biotáille, geallaim duit."

'San bliadain. céadna, b'é rin bliadain a 1842, cuairí fé go Glarcú. Dítear as taitint air le fada tuair do tabairt' ar an gcachair rin. Tug earbuig ir cléir ir daoine móra ir daoine sup' mian leo go réannmhar an cinead' daonna cuiread' go hálbain dó. Agus tug dá míle ban ó Dún Éadain cuiread' dó mar a céile, agus bponnadar díleasra air. Ní niaib' don iongnad' aét an fáilte do cuiread' poimir i nGlarcú. Ní niaib' don teorpa leir an muingin a bí as muinntirí na caérac' poim ar. Tugad' na céadta mairtínead' ir oérac' go

maraíod ná mbeiríodach cuige agus
 rúil as a gcáirtoib ír aca féin go
 bfeadófaó ré iad do leasgar. b'éigin
 dó a míniúgaó, amail ír marí deín ré
 i mBaile Áta Cliat, ná faib don
 buaio de'n tragar roin aise, gur
 pé'n uile-Comaactaó amáin a bí ran
 do déanam, aó go otabarfaó ré a
 beannaóó dóib go léir. Mol
 páipéarta nuairéaóta glarcú a
 faoótar go háro. Cia déanfaó
 a malairt? Tug pé reanmóin
 do pobul Éireannac i neaglaí
 múiríe dia Doimnaí. Tug pé an
 geall do míle go leir duine dia
 luain. Tionólaó cóimhiúbal móir
 dia Máirt agus tug pé an geall do
 deic míle duine aca ar an gcuid ba
 luíá de. Bí an pluag cóim móir ran
 dia Céadóine ná faib don dul ar a
 gcóimheam. Bí a pian air. Cuir a
 faoótar ír a cáil mímeio éroide ar a
 cáirtoib ír ar pluagóib nac iad.

I otopac bliadóna a 1843 tionólaó
 cruinniuígaó móir 'ran Amharclain
 Ríogóa i mBaile Áta Cliat mar
 onóir do'n Áóair Tóobóio agus cum
 a cur i n-uíail dó gur móir an rpeir
 a cuir gac éinne i n-a iméaótaib.
 Cuiread rógrad amac roim pé cum a
 léiriúgaó go faib an cruinniuígaó le
 beir ar riuáal. Cuir beirt díúó ír
 ceáótar marcur ír naoi n-iarlaide
 déas ír deicneabair barún agus dá

féicir móríne agus ruar le dá féicir
feiríne agus daoine móra eile éar
cóiríneamh a n-ainmneacha leir an
bhrógaí. Bí an ragaí go léir ar
rothar i n-a d'iar. Agus mar bair
air seo bí pé i n-a cumar a máó i
raimíneamh a 1843 go raib a b'iar ar
leatáir ór cionn gáir paróirte i
n'éirínn de deoin Dé.

Ní gan feabhar mór vo cum ar
mínníneamh na tíne do táirle ro go léir,
ní gan duar agus dian-íaróir a
deinear é. Níor deinear é gan
duine do éiríneamh anir ír aniríne,
leir. Agus ní raib don d'iar ba
mó éiríneamh dá bair ná gáirte ír
mínníneamh an áiríneamh péin.
“Deineann duine dem' mínníneamh
péin,” ar feiríneamh mínníneamh ír an taca
ran, “an oiríneamh bíotáille i n-don
t'iaríneamh aniríneamh aniríne ír ná díol-
raib go ceann bíotáille. Feirí
deánta díge i gCairleal Mínníneamh ír
ear é seo. Ír mór an tuitim cum
deiríneamh ar a gáir é ragaíneamh mar
deinear pé mínníneamh seo. Cuiríneamh
ran mór-áiríneamh oiríneamh aniríneamh ír tá
gáiríneamh le tabairte do díneamh ní pé
cearíneamh agus bíte agus máiríneamh ar
ár ngáiríneamh ar leiríneamh.”

“Ír mór an tairíneamh dá deánta agus an
áiríneamh bíotáille do luíneamh péin an oiríneamh,
dá ragaíneamh, agus dá ragaíneamh,” arpa
feiríneamh bíotáille an Mínníneamh; “áiríneamh,

róimh, tá mo líon tige-pe cheadta
glan as a éirí oibhe."

Uair eile bí dearbhrádaí agur
feair deirbhreádaí an átaí Tiobóir
as gearán agur as a ráó go maóar
cheadta as a Cumann ip a cómaíle.
"Maíaruiú buí ngnó, maí ro'n,"
arí reirean, as tabairt pheada oíta.
"Deirbh muilté plúir de monaí a b
an oíle: arí don cuma tá cúrra mo
raógaíle-pe leagta amaé agam. Tá
otiocraó neam ip talam le céile
caitream an ceart do déanam."

Cuairt pé go Sapana 'ran ramraó
i mbliadain a 1843. Tús pé cuairt
arí Libearpúl arí Mainreartar arí
leodur agur arí cáitheadaí eile,
agur táinig pé pé deirbh go cátaí
lunnóan. Cuir an raógaí i lunnóan
cúrram nuáó arí. Bí obair le déanam
annro aige má bí maí, agur do deir
pé, leir, é. Tús pé an geall do pé
céad míle duine 'ran cátaí reo.
Géill na daoine móra do cóm
toilteanaé ip maí géill na daoine
bocta. An t-uafal ba mó dúil 'ran
mbraon i Sapana o'fan pé gan deor
do blairbh go ceann oíóce maí
onóir do'n átaí Tiobóir. Bí an
geall aige dá tabairt lá do gearraó
feair n-oibhe ó Éirinn agur cia beaó
arí a glúnaí i mearc na bfeair ro áct
oíópe Óiuc Norfolk. Bí dúil as gac
éinne, ba cuma raíóbir daíóbir íreal

uapal iad, i n-a cúideactain, agus do
 géilleadair dá tteagairc, leir. Fear
 galánta múinte léigeannta cnearta
 cpráibítead ró-dúctractad cáir b'féidir
 a málairt do déanam le n-a
 cómairle, dar ndóig. O'eirig com
 maic leir i gcuideactain na n-uapal
 ir mar o'eirig leir i gcuideactain na
 mboctán gan rtor gan éirideam.
 Bí fáilte poimir as sac éinne tal
 act amáin as luét na dtábaiune.
 Meapadair rúo é marlaó ir é
 gortuigad. Cuineadair rcata fear
 meirce go dtí n-a éruinniugad lá
 agus meap luét na meirce é bapad.
 Níor eirig leo. Motuig ré rúo cao
 a bí nómpa; o'éaluig ré ó cúl an
 árdáin; ppleab ré irtead i gcarbad,
 agus rciobad ó beápnain baogil gan
 ró-moil é.

Act amáin luét díolta an óil agus
 an gnamhairc reo bí pé n-a maird
 annro ir annróo bí fáilte as sac
 éinne eile poim an ádair Tiobóir.
 O'fáiltig earbog na bproctartúnae i
 Norwich poimir amail ir dá mba beirt
 brádar iad, cé gur domuig an
 t-earbog céadna ná maib tuine i
 Sarana com mór i n-agaio an ádar
 Tiobóir ir mar bí pé féin trát. Bí
 ádar ar Wellington féin coirc bualaó
 leir. Cuir páipéarta nuairdeacta
 lunnroan¹ ríor ar a fiubaltaib ir ar a
 fáochar amail ir dá mba ní do beaó

¹ an "Times," an "Globe," ir an "Morning
 Chronicle."

aḡ tairteal na tíre é. Iḡ iomḡa
 duine mói-cáile do mól go háir é.
 Dubairt an pápa go raib lám Dé i
 n-a cúir oibne pé mar adubairt an
 tAdair Peardar Ua Laoḡaire i tSaoib
 Connarḡa na Gaedilge uair. Cuir
 an Cáirḡinéal Wiseman i gcómnáir
 é le Peardar. Dírḡeabaiḡ fear
 ḡríoruiḡḡe na ḡríorḡuirḡḡe i ḡcoinne
 na tTurcaé. Dubairt Liam Mac
 Gabann Ua Buiain ḡur adḡar naomh
 a bí ann, aḡur dubairt an Doctúir
 Channing ó Borton ḡur b'fíú é imeaḡ
 do tAdair tó i mearc na naḡrtal.
 Beirḡ ḡríotartúnac do b'eaḡ iad ro.
 Cuir Kohl reḡíobhóir tairtil o'n
 Rúire i ḡcomórtar le Bónapart é.
 Dubairt pé go raib an cḡot céatna
 orḡa aḡur nac mó bí buairḡe aḡ
 duine aca ná aḡ an tara duine.
 Dubairt bean Carlyle ná raib ar
 toḡan a com-mair aḡ amáin a fear
 péin,—ba mói an rḡéir a cuir rí i
 n-a fear péin, ní fuláir. Deaḡbuiḡ
 beirḡ ban eile^(a) ná raib ar an
 raḡal fear ba mó dein mairḡar tó
 talam tútḡair ná mar dein pé.
 Dubairt Tíḡearna Morpeth Árt-
 ḡúnaíḡe Gallḡa na héireann aḡur
 Tíḡearna Lansdowne amḡar. O'péaḡ-
 fairḡe leaḡar do lionaḡ leir an
 tairḡiméireacḡ a fuair pé ó rna

• (a) Mrs. Hall aḡur Miss Edgeworth.

raoičib ba mó cáil fé luige na griéine
le n-a linn. Tángadair ar a tuairisc
ó gac áir agur o'admuigeadair go
toilteannac sup mór aca a fáochar.
Táinig Meer Shamet Alli ar éuairt
éuige. ó'n Domhan Toir. Murallac
bpeas dactamail léigeannta do b'ead
é reo. Síolruig fé ó póir pleacta
Mógail agur ip iomda teanga de
teangcaib binne na hEorpa do bí ar
a toil aige. Táinig an Cúintir Ida
Hahn Hahn fé n-a déin, leir, agur
bean uaral léigeannta^(b) eile ó'n
Eabrac Nuad. I n-a deannnta ro
táinig Ffretoric Dubglar "an Daor
ar Teicead"^(c) fé mar tustaire air,
agur pluas eile de raoičib léigeannta;
agur ní raib oipead ip duine aca nár
mól go háir é ó éiride.

CAB. VIII.

an manač i gcruid-čás.

I n-aideoin molta ip teirtiméir-
eacta ip gac mde eile o'admuig an
tadair Tiobóir tar éir teact abail
ó Šarana óó go raib a éiride rcolta
loircte le cúram ip le buairdeam ip
le faitcear. Uain cúram agur corpar
an Cumainn corlaó na hoirde de.
Ní raib por ná ruaimnear le fašail

(b) Mrs Asenath Nicholson. (c) "The Fugitive
Slave."

aige gan tairiac ar capnánaiḃ airtḡ.
 aige coitḡianta. Airtḡeao, airtḡeao,
 airtḡeao, airtḡeao! ḡeartuiḡ airtḡeao
 i ḡcómair ḡac mḡe. Níor b'fúláir
 do'n dútaiḡ gan beit ḡo daitḡbhir
 dealb, ámtac, aḡur cá maiḃ an
 t-airḡeao le faḡáil? Seo corḡairḡe
 an Cumainn aḡoul i méio ḡac lá
 aḡur obair an áḡair Tiobóio aḡoul
 i mbreir dá péir. Airtḡeao,
 airtḡeao, airtḡeao airtḡ, ir gan an
 t-airḡeao ar faḡáil. Níor b'e rin
 péin deirḡeao na buaitḡeairḡa. Ní maiḃ
 don cḡimḡeairḡ ar a dteartuiḡeao
 uaitḡ de bonnaiḃ de péir maiḡ cḡaitḡ
 daltairḡe an Cumainn i líonmaire,
 aḡur cḡeao pé a n-urḡóir ro uaitḡ i
 n-airḡeao. Saoil pé tḡac náir mirtḡe
 dḡo. Ar don cuma ní leisḡeao a
 cḡoirḡe dḡo éinne d'eiteac i dḡaoib
 buinn no beaḡán airtḡeao.

“Ba ḡrádmair ḡeal gan mánga pḡin
 a cḡoirḡe,

ir a lám ar ḡlaic do rḡair i ḡcúntar
 cḡiort.”

Ní maiḃ a fíor maím pḡimir rin
 aige cao ba dealbair no earḡair
 no earba rḡóir ann, aḡur níor
 pḡit air ḡo mbeao maoin i n-earḡair
 air ḡo brát. Móir-móir bí pḡil aige,
 de péir deallpaim, ḡo bḡáḡeao a
 bean muinntearḡa Eibhir Maiciḡ na
 milte pḡint le uḡacḡ aige, aḡur, dá
 bḡiḡ rin, ná maiḃ a bac air beit dḡeirḡe.

eamail flaiteamail mar ba dual do
 ir mar ba gnáth. Saoil ré, ir pó-
 léir, nár mírte do beith ag bponnao
 airtio ar ceallaib go maíreamail.
 Dar náoig páoilpeao éinne ar an
 scrúnniugaó glórac do bí 'ran
 Amarcclain Ríogda i mBaile Áta
 Cliaó go mbeao airtgeo go leor ar
 pagáil aige. Seallaó go otógráide
 carn bheadh cuimne ar airtgeo an
 éruinnighe rin, agus ceapao éinne
 go mbeao an oipeao eile airtio ar
 pagáil dá motócaíde géar-ghábo do
 beith leir. Dá réir rin cáir loct ar
 an átair Tiobóio má ceap ré ná raib
 a bac air beith ag bponnao airtio go
 tiug flúirpeac ar a buídeantaib
 ceoil ir ar luot treorta a n-áru ar
 fuio na dútaige? Agus dein ré
 amlaio.

Seo ag leanamaint dá deag-
 páotair an manac pó-óiceallaó ir ag
 gabáilte di san rcaonaó. Aot, póirior
 géar! agus é ag cur pluais ar bealaó
 a leara i mBaile Áta Cliaó do gabao
 é mar geall ar na fiaóib do bí
 amuis ag ceannuioe móir i mBriming-
 eam ar na bonnaib. Gabao é,
 póirior cláioite, fear rcaoilte na
 mílte ó éraor an óil. Ba beag
 duine dáir éualao an rceal aot
 duine gur goill ré ó éraioe air.
 Cáir b'féidir a málairt, óir ir iomda
 duine do gnócuig le páotair ir le

cómaíple an mánais énearta. Selábuiróte céarta, raigdiuiróde anacraá, ceáruigíte meirce, ceannuiróte, uairle, tigearnaíóe, gac cinéal duine, cuadar uile i bpeabap de bapp a cómaíple. Tá bpuí rin cuireadar go léir mar ačcuinge ar a céile agur ar éac eile cabpuígaó leir i n-am an gábaró. An raigdiuir a bí ag dul amaó cum na nlnóiaó tuz ré a móide gur cóir cuiriuígaó le "Abptal na Meaparióacá." Dubairt an Tigearna Seán Ruiréal amlaíó, agur dubairt ré ó énoide é. Fiú amáin "Puinr" an gpinn: dubairt puinr gur móir an náire do muinntir na hÉireann mara ndéanpaó gac epíoptuiróe aca ar pon an mánais óútpaócais a paib nó-éuillte aige. B'é toraó na camnte gur reaoileáó a i rparán timceall agur gur cuireáó an oipeáó aipíóó ann ip do éuir ar a éopaib é go ceann tamail. Sin ar óein. Ba gearr le dul ar éoúgaó a Cumainn a bpuarác, am. Agur tá réir rin níor b'éiríoir leir na pintiúra do éabairt i gcómair na mbuiróean ip na reompaióe mar ba gnet. Deineáó imteaóca an Cumainn do moilliuígaó an uair ba mó do bí gábaó le n-a gpiopuígaó ip a coimeáó ar dian-piubal. Agur éáinis an gábtar agur meáó na bpiácaíóe agur cuireadar ran corp tá pípuó leir an ngluairéacé.

1r deimín anoir sup b'ia do na buinn
 do buail an céad buille ar obair an
 Achar Tiobóir. Aét má b'ia féin
 ip doéa sup deineadar móran
 maíteara i n-a rúige féin. 1r iomda
 tuine do coimeá do bonn go lé do
 báir, agus ip iomda tuine ná hólfa
 bpaon biotáille ar a anam an fáir ip
 bí an bonn i n-a féilb san cead
 o'fagáil o'n Achar Tiobóir no an
 bonn do éabairt ear n-air do.
 Léirígeann ro sup bain buair pé
 leir leir an mbonn i tuairim daoine.
 1r cóir a fáir náir b'é an tAchar
 Tiobóir féin do éimniú ar na
 bonnaib ro i n-aon cor i toirac báire.
 Sapaad do bíor ag cainnt ip ag
 cóirleirígead daoine i n-aíar an óil
 an céad tuine do tug na buinn go
 héirinn. Seán Hockins^(a) do b'ainm
 do: "Sabá Birmingham" do tugtaíre
 mar leir-ainm air. Tug pé reo
 beagán bonn leir ó Sapaad agus díol
 pé i héirinn iad. Dein pé beagán
 airíor arda leir. Dein Séamur
 MacCoinnig, an céad Rúnaíre do bí
 ag Cumann na Meapadóir do
 leiríre céadna ar a íon féin. I
 gcionn tamail léiríre an tAchar
 Tiobóir leir an rúnaíre ro, agus ór
 roin amad díoltaíre na buinn pé
 comairce an Cumainn agus ar maite

(a) John Hockins, "the Birmingham Black-
 smith."

leir, mar ò'eaò. 'Do méir mar tápla
fé òeipeaò, am, ní móire ná sup
b'fearra do'n Achair Tiobóir dā
mbeaò fé san bonn aca d'feicrint
muam.

CAIB IX.

AN OROC-SAOĞAL.

Ir beas má tús aon riaruioe fōr
fé òealbā agur ainveire bliathā
an Sābtair do noctaò glan. An
tub do tēact ar na pīātaib ba mō
ba bun leir an nSābtair, mar ir eol
do'n raoğal. Tāinis an tub orēa go
minic le veic mbliathā pīceao
muimr rin, agur tāinis oroc-aicō ir
sannatānā i n-a tpeo no dā òear-
caib. Aēt nīor òein fé an rēuor
millte go bliathāin a 1845. Tugao
a cōmarēaioe fé noeapa 'ran
bpoğmar agur ba ġearr go paib an
bairia diaōnac de rna'pīātaib loēta
aige. Bīoò an tAchair Tiobóir
coitēianta ag tairteal na tīpe agur
tús reipean fé noeapa go poileir an
dīoğbāil a bī dēanta. Mar ba ġnāt
ir iomōa cūpam a bī air an tīāt
cēatna. Tionōlaò cūinniuğao i
n-ağao an Cpoēta i sCōpcais an
bliathāin rin agur tubairt an manac
i lāchair an cūinnigēte nā paib fé féin
i bpaōan cpoēta cē go ġcuirpeao fé
d'iaēall ar cāc dīoğal ar a ciontaib.
B'e a tuairim nār cūir eagla cpoēta

duine mairi san duine eile do mairbhadh
 d'á gcumhneóad ré air. Aet níor
 b'iad luét molta an érócta do b'í le
 cómpac aige feara aet an gábtair
 marbtha.

I mbliadain a 1846 deir ré cion
 pluais cum na daoine bocta do
 éoraint ip do coctugad ip cum a
 deimniugad do Spairiúide Sárana
 go mair an tóctais beagnac caillte.
 Cuir ré an oipead litreada cuise ip
 mar cuir an tairdearbog Eoin
 MacÉil cum uairle Sárana ní ba
 diaónaige. Agus fuair ré beagán
 conganca; cé gur b'rim é an
 conganm nár bronnao ó éroide, ip
 ná beao gábad leir mara mbeao an
 éagcáir. Fuairtar conganm ó
 Aimeirce agus ó áiteannaib eile,
 leir. Mór-cuir de'n conganm ip
 de'n airgead ro táinig tar calao
 anall pága a mairt ré'n ádair
 Tiobóir. Níor leor é, ámtac, ná
 leat. Caillte na mílte i n-aindeoin
 na cabrac agus na déirce. Caillte
 ór cionn d'á míle duine i dtig na
 mboet i gCorcaig, san toul lartmuis
 de, far a mair an céad náite de
 bliadain a 1847 caillte. Cuiread
 reat gcuirp ip trí píct i n-aon ló
 amáin i gcaitair Corcaige. Ó deirle
 an fógmair i mbliadain a 1846 go
 torac an meitím i mbliadain a 1847
 do cuiread ór cionn deic míle gcorp

i n-don éile amáin i gCorcaig. Bí
píce peiríre tuimearc ar riubal
coitcianta i Muilteib Gearrta an
Aomair i gcatair Corcaige. Tuar-
tuig na mílte cláir ip na mílte
dubá i gcóir na gcóiríann. Ip mó
nā ran féin do bí as tearbáil i
gcóir na ttearbhán do rna boctáib
riabhair asur do rna hoctáirib.
Asur teartuig an iomaí eile aca i
gcóir na leabtaí ip na n-áir i
rna longáib imirce.

Nān mílte an raotar é, píce
peiríre tuimearc as gearraí aomair
san ror i n-don catair amáin ip san
de gñó de aót cóiríann ip ocláiranna
do tēanam ar asur áruiríre beaga
do leagaí amaí i longáib i gcuma
ip go ráiríre ipceá ionnta ip go
reioiríre tar rairíre no go híoctar
puill gac a tteoiríre rairíre ó gáiríre
ip aicíre. Síor-máctnam ar an
gcuatáir ro ip ead do bair eiríre
Domnaill Uí Conaill. Asur tēin pé
reanruine liat de'n áiríre Tíobóir
féin. Níor b'féiríre a mairíre asur
na céadta tibiríre^(a) do bíóir as

(a) ó 1831 go 1841 t'fás 63,000 éirín
teoiríre ríán as éirín; ó 1841 go 1851
tēin 1,640,000 éirín teoiríre amáir; asur
ó 1851 go 1861 t'iméir 1,250,000 éirín teoir-
íre ríál.

Seo or cionn trí mílleon go leir éiríreannac
tíbeiríre tar ríale i n-don tēir mblíatna
r.éad amáin.

im̃teac̃t p̃e p̃eol ó C̃óf C̃or̃caig̃e ór̃
 cóm̃aig̃ a p̃úl g̃ac̃ lá. Ní maib̃ ũe
 cómp̃órõ aig̃e ac̃t g̃ur̃ t̃ug̃ p̃e an
 g̃eall maig̃ aon le n-a beannãc̃t do
 g̃ac̃ duine aca t̃ár̃ car̃ãd̃ aig̃ 1
 g̃cómaig̃ an b̃ó̃t̃aig̃ cónntãb̃ar̃t̃aig̃ do
 b̃i mómp̃a. Ac̃t ba beag̃ an r̃ól̃ár̃ t̃ó̃
 ro; óig̃ ip̃ é b̃iõt̃ 1 n-uip̃m̃ó̃ na
 noib̃uip̃t̃eac̃ ro ñá t̃al̃t̃ãĩde na p̃ean-
 buĩdean ceoil ag̃ur̃ na t̃aoine
 t̃ũt̃rãc̃t̃ãc̃a eile do líonãd̃ ruar̃
 a p̃eomp̃ãĩde léig̃t̃eoĩp̃eac̃t̃a t̃r̃á̃c̃.
 Nãc̃ ruar̃ a t̃uig̃r̃int̃ g̃ur̃ g̃oill p̃e aig̃
 tõg̃a ip̃ rõg̃a a t̃eip̃ciobãl do beit̃ ag̃
 r̃í̃p̃-im̃t̃eac̃t̃ cum̃ p̃áin ag̃ur̃ a C̃um̃ann
 do beit̃ ag̃ t̃ũl g̃o meap̃ 1 nõip̃c̃
 t̃á n-éag̃mũig̃; ag̃ur̃ cia t̃ó̃g̃rãd̃ ar̃
 na t̃eoĩp̃ãĩt̃ib̃ aic̃p̃eac̃ar̃ ag̃ur̃ t̃ruime
 c̃rõĩde do beit̃ õp̃t̃a uile tõip̃c̃ a
 nãb̃r̃t̃al g̃r̃á̃t̃maig̃ do beit̃ ag̃ t̃ũl 1
 léit̃e cóm̃ t̃ap̃ãĩd̃ ip̃ maig̃ b̃i?

1 mblĩãd̃ain a 1847 molãd̃ t̃r̃ĩ c̃eac̃õ
 p̃ú̃nt̃ 'ran mblĩãd̃ain ó'n R̃iãg̃al̃tar̃
 do'ñ Ãt̃aig̃ T̃iõb̃ó̃iõ. C̃uip̃ an
 t̃-aig̃g̃eac̃ ro 1 n-a c̃umaig̃ a beac̃a do
 c̃ur̃ 1 n-uip̃ũd̃ar̃ 1 p̃uig̃e ip̃ g̃o mbeac̃õ
 an õip̃eac̃õ aig̃g̃iõ ag̃ t̃eac̃t̃ cum̃ a
 t̃aoine mũinñt̃eac̃r̃õa t̃ap̃ eip̃ a b̃áig̃ ip̃
 do g̃lañrãd̃ p̃e p̃iãc̃a b̃i am̃uig̃ aig̃.

'San mblĩãd̃ain c̃eac̃õna, 1 mblĩãd̃ain
 a 1847, ruar̃ Eap̃bõg̃ na g̃C̃ait̃liceac̃
 1 g̃C̃or̃caig̃ b̃ár; ag̃ur̃ nuar̃ a b̃i
 p̃ag̃aig̃ na p̃aig̃e ag̃ tõg̃ãd̃ cómaig̃ba
 c̃uip̃eac̃ar̃ an t̃Ãt̃aig̃ T̃iõb̃ó̃iõ 1

tóirí an áirí. Cúireadh i
 tuisiunt do'n traoḡal ná raib
 aḡbair earbuig i n-a mearc a tairn
 cōm mōr leo féin ip mar tairn an
 Capuiríneac leo. Ba mōr an onōir
 ip an teirtiméireac é reo, agus ní
 fuláir no sur cúir pé átar cpoirde
 ar an átar Tiobóir a leiréir pin de
 mear ip de cion do beir ag cléir na
 tūtaige air. Níor dontuigeat 'ran
 Róim le toḡat na ragarit, ámhac,
 agus coirpigeat ragarit eile i n-meant
 an manais i tóirí. Acé níor goill
 ran ar roḡa na cléire, cé nár b'é an
 céat éagcōir a deineat air é, pé
 aca dá rírib no gan cōinne leo do
 deineat iad.

I gcaiteam an Capuiríar i mbliatāin
 a 1848 t'párat i n-a mairtíneac é
 le papailir. B'é reo tórat na dian-
 oibre i ndeineat báire: níor b'fuláir
 do gan teacé am éigin. Acé cúat
 pé i breabair go mear, agus ip beas
 ná go raib pé i n-a pláinte aríir ar
 teacé na Bealtaine. B'i tócar fé'n
 am ro aige go mbainpōe bairpōe
 breagta ar na ppátaib ríl a pōinn pé
 féin ar an pluas 'ran Eapirac. Acé
 léirigeat do pé tórac an pōḡmair
 ná bainpōe oiréat ip ppáta arta.
 loit an tūb millte iad glan amac;
 agus ip beas nár b'ur an rēmorat
 ro a cpoirde. Tá a pīadōaire agāinn
 i litir dār cúir pé ag tual ar

muinteair Ráibóin i Sárana: bí an-
muintearbóar roir é féin ašur na
daoine ro. “Im’ tairb féin,” ar
reiréan ‘ran litar rin, “níl ašam le
iáð aét go bfuil mo íláinte aš toul
i bpeabár, ašur dá mbeaó ceao mo
éor ašam go tóiréirinn an tóútaíš
reo ašur a bfuil t’anacair ašur
t’aindeire ann.” Aš bagairt mar
reo fé tóiró i n-aindeoin a tóútaíša
ir a íráða tóútaíše go léir! Aét
cáir loét air é? Ašur, cáir iugaó an
té ná tóairpaó amlaíó?

CALB X.

aistear i naimheirce.

Cé go iabá an taom papailíre aš
cur fór air i mbliadain a 1849 gluar
fé air go naimheirce ra deireao. Bí
a daoine muintearbó go móir i
scoinne an turair reo. Aét níor
b’aon máitear tóib é. Bí geallta
le fada aige go iacaó fé anonn,
ašur tóin, dá bpeoiróteat é. Cuir-
eao fáilte ir ríde noimir tál. Bí
loingear ór šac críe fé’n rpeir ar
rúam i scuán an Eabraic Nuair ašur
é aš toul ar tóir ašur bí a bpat
tóútaíre féin ar leatáó ór cionn šac
lunše aca mar onóir ir mar éomáiréa
uplam tó. Úponn Seanóiré an
Eabraic Nuair tóleasra air ašur

ðeim comðaltairiðe eile amlaio 'ran
 scaðair céadna. Fuarir pé cuirlead
 ó Seanair na Stát agur ceatuiſeas
 toó ruiðe ar an ttaoið irtiſ ðe'n
 Trearnán i mearc Riaſluisſteoiriðe
 na tíre. Onóir é reo ná tugtar
 o'éinne acét ſo píor-annam. Ir níor
 rtaoasó annro péin. Tus Uacſaríán
 Aimeirice pleasó mór uairó mar onóir
 toó agur i ſcuma ir ſo ſcappairðe é
 péin agur na taoine to b'feairi cáil i
 nAimeirice ar a céile. Agur an uair
 a bí pé breoirðe caitte ó'n iomað
 oibre agur ſan i n-a cúmar eirſe
 ar a leabairó táinir lear-Uacſaríán
 Aimeirice agur taoirlead Airim ar a
 tuairſe ſo toí an reomra mar a
 raib pé i n-a luisſe tall. Mar a céile
 tus taoirlead an Coblaiſ ceas to an
 tairſeann to léiſeam i nOſarlain
 þearpacóla. ſléar mná uairle na
 háite altóir ann to agur táinir ór
 cionn pé céas tuine cum éirteadta
 leir, cé nár ſéill a lán aca dá breir-
 eam i n-aon cor. ſo deimín to cúir
 minirſir na háite rcéala ſo toí n-a
 pobul péin 'ſa ráð leo ná beas aon
 þairteadca aca an máidean úo i rliſe
 ir ſo þréatſairið teacét cum éir-
 teadta leir an Aſair Tiobóro.

Ir iontuirſe ná raib aon teora
 leir an þráilte to bí ag teorairðeib
 na þóola noimir, agur ir orſa bíoð
 an t-áſar an uair cuirlead pé i

gcuimne do duine aca annro ip annróo trát éigin dár buaileadar le céile i n-iaṁaib Éireann tar bóchna tál. Bí fáilte beagnac as gac éinne moimip asur bí ionntaobh ip dócar as gac éinne ar. Tápla oream áiríte, mar ip gnátae, asur mearadar úráio do déanam dā cáil ip dā fáoṁar ar maite le n-a mbpéitrib féin ar leictiḡ. Mear luēt polaitiōcta é cup i n-aḡann i n-a náimtoib féin i ttaoib na Daoipre. Aēt bí an tḡaia Tioḡoio mó-ḡlic mó-ḡarta dōib, asur o'fās ré fūta féin an impearcáil.

Bí ré as tairteal na Stát go ceann dā bliḡḡain go leit. I gcaiteam na haimprie rin do riubail ré cúis Stáit ar fiēio, tūg ré cuairt ar trī céao baile mói, tairtil ré 37,000 de miltib pluḡe ar fao, asur tūg ré an geall do leac-milleon duine. Tōḡ naoi míle duine an geall uairt i gCaṡair Sain Laoipe féin, cé ná faib ré ar a cúmar óráio riubliḡe do tḡaiait uairt i n-aon ápur o'ápuritib móia na caṡnac toirc ḡan a beit do réir a cor ná i n-aon ḡaor do.

Cait ré tamall aimprie i gcoilltib árcanrair ar maite le n-a pláinte. ḡaor ré go paṡao na tobaia leḡair go maic dō; aēt, mo cúis céao léan! An fáio ip bí ré annróo do

leigeadó ré an tairpeann naomhta
 pé'n ppéir amuis, agus gan de pobal
 aige acé ceathair duine. Níor
 b'fúláir gan uaignear cpoirde air um
 an dtaca roim agus an taitige do bí
 aige tráé ar fludaitib móra ip ar
 pobalaitib líonmára. Agus bíod an
 t-airgead comh gann air go minic ip
 mar bíod an pobal, mar nár pcar an
 flatamlaé cpoirde leir go héas.
 Tráé agus é i mball éigin iargcúita
 i nDeirceair na Stát cia éapairde
 air acé ceathair bráéar ó Éirinn agus
 iad as gludaireacé riar amac cum
 cloéar agus mainirtir do éur ar bun
 ann. Tápla gan oiréad ip feoirling
 as éinne de'n ceathair ná don bpeit
 aca air go ceann níor b'fior caéain.
 Ip cao a éin m'áéair Tiobóio dóib
 ná cúpla céad púnt do éabairt ar
 iargcú dóib cé hac móirde gur fan an
 oiréad i n-a feilb i n-a nriaró ip do
 éotócaó é féin ip a lué ppeartail
 go ceann reáctmáine.

Saoileadó i ndimeirce, leir, go
 dtasgá leir taomanna agus aicé
 do leagá, agus táinig maipínig
 agus oépaig as triall air amail ip
 mar éiniróir i nÉirinn ip i nAlbain
 ip i Sarpána na nGall. Féirior! ní
 raib de buairó aige a pianta féin do
 leagá ná do bogad; agus cé go
 raib pé tuirpeac corpéa pul ar fáis
 pé plán as a éalam óúéair bí fonn

ar pillead arís ir níor b'fonn go
utí é:

"Éire go n-iomad a port
Innte ir áil liom beit anocht,"

arra Congal Cláiringeac agus é as
pillead pé díogair ar a Vanbain
tútáir tá bheir agus dá míle
bliadán ó roin ann. "Doibinn beit
i mbinn Éadair," arra Colm Cille
agus a buairneam éiríde aige dá
briagad leir féin ar an tdaib éall
de Spuic na Maoile tá ruar le míle
bliadán ó roin ann. Níor luza ná
ran de uaignear an deoráide do bí
ar Óonatur Earbog Geardealac
Fiesole agus é ar riubal i gcéin i
gcúntar Dé míle bliadán ó roin ir
bheir.

"Mo beannaict leat, a rcpibinn
Go hinir doibinn Ealga,"

arra Seatrún Céitinn ó éiríde amac
agus é as peolaó litre go héirinn ó
Roinn na hEorpa trí céad bliadán
ó roin no mar roin. "Táim as
ríor-cúinnneam ar mo talam tútáir
agus tá éad asam leir an litir peo
agus a gearraict ir bainpíó pé ói oul
go glar-peoréain na fóola rall,"
ar' an tAdair Tiobóir agus é as
rcpíobad litre ó Aimeirice i mbliadain
a 1850.

I mbliadain a 1851 d'fás pé míle
plán as muinntir na Stát. D'fás

ré míle plán go ghláthmar capteanna
 as uairliú uile an Oileáin Uir ip as
 deoraitheoilre an Oileáin laé-ghuir,
 má'r cearta ran do tabairt mar
 bairte ar na deoraitheoil a díbrígead
 ó "Éirinn áirair na n-ollam ip na
 naom." O'fás ré beannaet ip míle
 plán as a cáirtoib iomadaimla asur
 o'fíll go éiríe lag coréa éar muir
 anall.

CAPIT. XI.

aistir eile.

Ní raib im' áirair Tiobóir aet
 o'fás éoméa cáite ar a teact éar
 n-air go héirinn mí na Noilag i
 mbliadain a 1851. Aet ba cáite-
 eamác leir rúil do leagad ar
 pléibtib áirad ip ar iatáib úra na
 héiréann áir. Ba cáiteeamác leir
 ppéar na Noilag or a éionn asur
 aer na Noilag timéall air i n-a
 éalam úitédair. Ba cáiteeamác leir
 cneartaet asur éiríeact Gaedéal
 neam-loitete do tabairt ré ndeara.
 Ba cáiteeamác leir na réan-éairde
 do bualaó uime. Asur cé gur óisg
 le duine go b'acair ré a óá óéain
 oíob le linn a páogail, ba cáiteeamác
 fóp le n-a éiríe móir luét dealbair
 asur cómaréirde aindeire o'féirint
 áir; móir-móir ó ba ruo é ná pacair
 ré réar riubail ná duine eile ar lons
 éiríe an fáir ip bí ré i ndeire.

Tar éir tamailín do cáiteamh i mBaile Átha Cliath do gluair pé air ó dhear go Corcaigh. Cuairt pé cum cónnuiríte i bpochair a dhearbhractáir i léitínig; agus ní't don cáll le n-a riáth go raið aitheascar ar a muinntir i' ar a gaoiltaið i' ar a cáirtoib uile 'ran Múmain an uair cónncaodar an t-athruaith mór do bí tagta ar a éir. Ní raið ann i gcomórtar leir an manaé aicliúe do bí ann triáit aet mar beath pcat i mbuidéal, díreac. Muna raið, péin, níor fof do aet ag obair com' d'athreacht i' mar o'oiriúg pé maí. Munar b'féir leir toul amaé ar loig na breacaé amail i' mar deineath éainig peacais agus o'irais agus luét gábtair com' tiúg ran ag triall air gur gearr go raið bolat na meirce com' foileir láir i' otig a dhearbhractáir i' mar bí ré maí i n-a éig péin i gcaitair Corcaige. Agus níor paoil pé oireath i' tuine aca uair gan an geall do cabairt do gac cniortuith aca mar don le n-a beannaéctain, agus cabairt dá n-éag-muir dá mbeath gábat leir.

I' riar a éirint gur fás ar dian-obair reo an ragar d'athreacht ar lár air rana rath. Lá féile bpiúe i mbliathain a 1852 éir pé a' a fearaí i n-a feompa agus faoil a cáirte go raið pé marb dá dhearcuib. Aet éainig pé éir péin i gcaiteamh

na hoiróce, agus ba mian leir beic ag obair ré breacaó an lae. Ar don cuma com luac ip cuairt a pláinte i breabair cuir ré paoi i n-aice eaglaise na Trionóide i scaitir Corcaige i gcuma ip go breabair ré an tairneann do léigean ann or roin amac. Aic d'fás a tóiriacet ar lár air annro é lairneac, agus b'eigin do bailiugac leir go Maireir ar maite le n-a pláinte i noirneac an fógmair i mbliadain a 1854. Com-nuig ré annró i bfuinneal. Bí rrairneanna an baile reo com arto ran, agus an manac péin com donaidé tháirte, ná maib ré i n-a cumar don coirideac go mb'fíú a áirnean do déanam lartmuig. Níor maic leir úráir do déanam de carbadair na noam acit com beag. Carbad rrair do b'eac iad ro, agus beiririg ip eac do carraingigac iad ar fuir an baile móir. Bí gléar iomcurca eile i n-úráir ann leir. Áir i bfuirm cairneac do b'eac é reo. Bíor ré ar iomcur ag daonnairóir, agus oirair ar a roirneac ipir ann. Ba ruarac leir an áirir Tiobóir úráir do déanam de'n ineall ro; agus dá bfuir rin bí ré ar beagán ruiróir an fáir ip bí ré i Maireir. Níor b'iongnac trime ciorde ip uaignear air ip é caicte annró a b'ac i gcéin, gan ann coirneir, no

beagnac de, san saolta san cailte
 i n-a comngar. Nuair cailltear
 daoine dá leitéir i mbláir na hóige,
 no ioir éromat i luacta dóib, bíonn
 aitheascar ar a luacta aithe de gnáit.
 Ní móire gur gáthar nó-aitheascar,
 mar gur minic náir b'fearra do luacta
 móir-cáile maireamaint cum go
 mbéarra an doir oir. Féac bóna-
 parit: cé náir rug an doir ar an
 leomán úo náir cairbige úo féin dá
 n-aimeoatá piléar i láir a éromat é
 i gcoir a fáotair ná mar o'imtáir ar
 fé deoir. Féac Eimic i Teon i
 an tAitair Eogan Ua Spamnaig: táir
 a tairiúir i móirán eile dá leitéir
 mar deag-rompla agann ó'n lá
 reioatá uainn iat. Féac Domnall
 Ua Conaill i Seán Mirtéal, san a
 tuilleat do bac: náir éruaigmeileac
 an reéal aca rúo é fé éric a fáotair
 agus go leor éireannac ag tair i n-a
 gcoinnib go nó-óian. Agus féac an
 tAitair Tiobóir féin! Tugann luacta
 eolair mar tuairim uata gur tóg dá
 milleon deas tuine an seall uat
 i gcaiteam a ré, agus bí fé le
 maoidéam - as a n-urmóir náir
 b'preatar an seall roim ian. Níor
 b'fulair no gur móir an compóir an
 méir rin as an Abptal agus é go
 faon las i Maideir amuis. Ac ar
 leor é cum é copaint ar doilgear i
 ar buaidéam aigne? Níor leor.

1 n-a òiað ran ip uile éuaíð a pláinte
beagán 1 bpeabap ann. Táinig ré
aíle 1 òtopac an pògmaip 1
mbliadain a 1855. ašur reo aš òian-
obair apíp é.

Caib XII.

Deiread a šaošail.

1 òtopac an Earraig 1 mbliadain
a 1856 ba òóbaip òó tuirim aš an
alcóip lá ašur é aš léigeaní aipinn.
Tus ré òian-iaipacé pé'n aipneann
do épioénušad ašur b'é toil Dé šur
eipuš leip. Acé ba leop ran map
pòšmað; ašur éoiðce apíp níop tós
ré aip péin an tAipneann do léigeaní.
Ba pó-follur do'n tpiuaš šo paib an
lá bpeaš aš óéanaí aip feara.

An fáio ip bí pé 1 n-a cóinnuioe 1
léitínig tap a éip po ní paib don
iongnad acé an cion do bí aige ap a
šaoitaið. Pòšad pé šac oioce iad
pioimí dul cum ruain òó, ap eagla ná
beaó pé 1 n-a beaóad ap maiuin. Bí
ré aš dul 1 laige ašur 1 laige ašur
b'éigin béilteac teine do beic
coitcianta 1 n-a pcoma. Níop leop
po péin. Šaoil pé tap éip tamail
da mbeaó pé 1 šCóp Cópcaige šur
fearp a paóad aep na háite pin òó,
ašur ó'airtupuš pé ann 1 n-aioeoim a
óaoine muinntearða. Moó òiaónac

bí ré aḡ a ullmugadó péin annro i
 gcómair an traoḡail eile. Bí ran
 aḡ dhuirdeamaint leir ḡad neomac
 dā ḡcuirleadó ré de; aḡt, má bí péin,
 níor tpeis an trean-flaitreamlaḡt ná
 barr na féile fóp é. Sé reachtmaine
 poim ló a báir cuaird a deapbraḡáir
 Cormac ar cuairt cuise go dtí an
 Cór. Is air a bí an ionḡnad nuair a
 connaic ré bóro bíd leaḡta amac
 aise i gcómair fluais. Soláḡruis
 an tAḡair Tiobóro an fleadó ro mar
 tóḡal ar óḡánaḡ a bíod aḡ fhearḡal
 air.

Níor b'fada uair deirleadó a ré an
 uair úd áin. Bí ré aḡ dul ar ó ló
 go ló. Cúpla lá put a bfuair ré bār
 do tuit ré ar an uirláir. Bain an
 tuirleadó poim a uirlabpa de aḡur a
 mēabair éinn. Tóḡad láitreadó é
 aḡur fāḡad i n-a luise é 'ran
 leabair. I ḡcionn tamail tainis ré
 cuise péin beaḡán, aḡur bailis a
 ḡaolta ip a cáirde ip a dāoine
 muinntearḡa timceall air i ndair
 ar ndair. D'fáiltis ré pómpa; tūḡ
 ré cómairle dób; aḡur, an uair a
 bí ré pó-laḡ cum ran do dēanam,
 baḡair ré i leit oirḡa aḡur bain ré
 fíḡair na cpoipe de ceactar aca.
 Seo é an obair beannuisḡe do bí
 ar riubal aise nuair tainis an bār i
 ḡan fíor air díreadó ré mar taḡann
 coḡlad na hoirdce air an rclábuidē

corrta. Mar a dhubhadh i tsaobh
deas-íadairt Saeóealais eile triát :

D'fheoig an teanga nár fearb i
páirteib,
D'fheoig an teachtair o flaitear do
táinig,

* * * *

Ir do bíodh ag corraim na bpeacac ó
Satan."

Cuilleadh é an t-octmhad lá de mí
na Nollag i mbliadhain a 1856.

Tar éir a báir bí a corp fé éilár i
neaglais Óiró púinréir i scaotar
Corcaige agus aibí na sCapuiríneac
uime. B'é féin fear tógála na
heaglaise reo. Mar a céile, b'é
féin fear poláitair na poilice mar ar
cuireadh fé'n bpoit é an dara lá deas
de'n mí céadna. Bí leat-céad míle
duine ar a póitair do péir mar
innirtear dúinn. Tugann oirais
agus mairtínig tuar ar a uais gur
iníu agus rúil aca go leagarradh
an tuar ran a ngalar ir a scréadta
fé mar leagar a beannaet agus a
cómairle tarb an trluais triát dá
raib.

Níor b'iongnadh bíodh go bfuinn an
bráda ar Óiró árra na sCapuiríneac
ir ar múinntir na hÉireann i
scoitcínne ar an mbaint do bí aca
leir an manac ro, mar nár rugadh
iam ar dúim na Cpuinne a cóim-

maic' o'fear cum troda i scoinne
 an óla cáin agus i b'páir na meap-
 ardaí. Domhuigeann an uile duine
 ro, i' cuma Gaedil iad no Saill. I'
 oipeamháic agus i' cpeideamháic an
 puo a' deaib' do beic' le feicint i
 láir na caénaic i m'baile Áta Cluic'
 mar a' deinead' pasair de i mbláic'
 na hóige agus a leicéir eile do beic'
 i n-a fearaí i gcaénaic Copeaige mar
 a' tuill a' pasair cáil Abraitil do.
 San deaib' san capin aca le feicint
 annro ná annró, ámháic, cum ainm
 an Abraitil do buanugaí mairpead'
 a' cáil agus a' cōmairle i gcuinne
 Gaedéal an fáir agus i' buan an
 cion agus an tūcnaic i' duail doib'
 maí.

CAIB XIII.

TORAD AN TSAOTAIR.

Tá leat-céad bliadan ip bpeir
 caitte ó cuipead corpan Achar Tiobóir
 'ran úir. Níl inoiu 'n-a éiríde ná i
 n-a éanáib na 'ran ininn a bi aibí
 trát aét doirí cré. Mara bfuil, féin,
 ná raoilead éinne ná fuil, fé'n ttrát
 ro, i ttorad a fadóir aét neimní.
 An ríol a cuiptear 'ran itir de gnát
 ní baintear barraidé no torad an
 tríl rin cum go mbíonn an ríol féin
 agur san ann aét luaithe. Cuiptear
 ríol agur cuiptear cuip; aét ní
 gnátaé comórtar do déanam eadaré,
 agur ní móide gur ró-oiriúnaé an
 beart a déanam aét com beag. Aét
 ó'r é toil agur deonúad Dé go
 bparann ip go n-aibídeann barraidé
 díreac de féir mar deintear luaithe
 de'n tríol ní féirí do luét fairé san
 a tábairt fé ndeara, mar a éile, go
 bfuil torad fadóir an Achar Tiobóir
 ag aipeirge ó'n ló do rínead a corp
 fé deoraib pluais i gcóirín cumaing
 le hair na laoi. An lá cuiptear ríol
 i gcé ní gnátaé gar no bileos d'feic-
 rint ag pheada ar tar gnúir
 talman; agur tar éir do'n bileois i
 féin do noéta ní ró-mear a cuipeann
 rí ói go minic. An uair d'atfár gar
 na Meapardácta go mall ar luaithe
 an Achar Tiobóir, má'r ceada an

comórtar ro, tápla go maib an t-
uain as feiteam léi. U'árouis bileoga
sallta ip bileoga bpéige a gcinn
nimhe mór-timceall uirte asur
o'fágaðar san tear ip san rolar na
gréine í. Aót níor máimís leo í
múcaó ná í cnapaó, féin. 1 gcionn
na haimpíe cuipeaó rpéir innte.
Níor b'annam an tAdair Urriamac
Tomár De buic asur an tÁirdearbog*
oútráctaó deoraóta sup ionann a
fíoinne asur ainm a tíre oútcáir as
tagairt oí asur as a molaó go háro.
Bí pí as teact cúice féin pé'n molaó
ro asur as dul i bpeabap i noiaíó ar
noiaíó, asur ip iomóa fíor-šaeóeal
a bí as fíearpal uirte leir an aimpí.
Scaipeaó a cumap cnearta de péir
mar bí pí as at asur as boipiaó asur
as blácušað. Cuipeaó mar cúram i
otráct ar Óro na sCapuiríneac an
talam do glanaó i n-a timceall
asur lán-aípe do tabairt oí fearpa
mar ba óual oóib. Asur peo inoiu
í, céaó molaó le Ríš na n'Óil, i n-a
holl-óramn áluinn as pileaó a pí
beannuigte féin ar iactaib áppa asur
as ríneac a leactan-šéas tap oóigib
fóola.

Tá pé le maoidéam as Cumann na
sCapuiríneac náraðaðar tap bliadain
as obair an taca ro no go maib an

* Archbishop Ireland.

geall i gcoimne an óil tógta ag dá
céad míle Éireannaic uata. Deimni-
geann ro sup cruinn do chuig Earbuig
na gCaitliceac cúrraíde an rceíl an
tan do tógadair na Capuirínig cum
an meaparaíde do leatad ar fuio
na tíre. Léirigeann pé dúinn nár
rcaoil na Capuirínig péin uata le
paillige an oirdeac oirdeairc ip an
mór-cáil o'pás an tAdair Tiobóio
aca le coraint ip le buanugaó.
Tairbeánann pé dúinn ná fuil Éirean-
naig an lae indiu cailte ear fóirde
com beag le n-a rinpear a bí ruar i
n-aimpír an Adair Tiobóio. Agus a
buid le Dia indiu go bfuil pé
o'adair luigáire ag po-óime de rna
miltib a tóg an geall ó lámaib an
Capuirínig dúirdeacais an trár-obair
céadna ip mar bí ar ruibál ag eirean
o'feicrint ag dul cum cinn air pé
tneoraó ip pé comairce bpaíre go
bfuil baint aca, mar a céile, le Oir
cúramaic Sain Ppoinpéir.

Innirtear dúinn go minic supab é
an tÉireannaic an pear ip mó dúil
'ran ól i rna tíorcaib ro, agus ip
iomda Éireannaic agus Sal a cheir-
geann é. Ip é píunne an rceíl sup
luig de óig meirce olann an
tÉireannaic ná mar olann éinne dá
beirt comurpan .i. an tAlbannaic ip
an Sapanac. Agus ip amlaí a bí
an rceal i gcóinnuid. Do deapbuig

ip do dheimniḡ Domhnall Ua Conaill
 ro i látaip an Aḡar Tiobóio péin.
 Agus dá mba puo é go mbeaḡ
 Éipeannaig i scoitcínne beaḡán
 tugḡa do'n ól cia tóḡpaḡ oḡa é?
 Ní paib teoḡa le n-a mbuaibpeam ná
 le n-a ḡcuaḡḡan le ciantaib agus
 ip ap éigean o'fáḡaḡ ineaḡ coinne
 aca aḡḡ apur an óil i ndeipeaḡ báipe.
 Móip-móip níop buaḡ puam do muinntip
 na hÉipeann beic ppiúnlaiḡḡe agus
 níop ceatuiḡeaḡ go ceann na
 ḡcian doib beic cpióchnamail baileac.
 Ip beaḡ ḡaeḡeal nár aipig uair
 éigin an pceal úo a bioḡ go minic i
 mbéaḡ Seáin Uí Cuiḡáin an t-ollaḡ
 oḡiḡe. Bí peap eile oḡiḡe i mbáile
 Áḡa Cliaḡ an aimpap céaḡna, agus
 bí coḡn luacḡap aipigio aige agus an
 abairḡ "Éipe go bpaḡ" ḡeapḡa go
 maipeamail ap éaḡan an coḡn.
 Buail paigḡuip ḡallḡa cuige ipḡeac
 lá, agus connaic pé an coḡn ip an
 abairḡ. "Coḡn deap é rin," ap
 peipean. "An paḡa aḡac é; agus
 an paḡa an abairḡ rin aip?" "Tá,
 leip an paḡo peo aimpḡe," aip' an
 paḡo oḡiḡe. "Má tá," aip' an paig-
 uip, "tá pé paḡa go leop aḡ
 bpipeaḡ na oḡiḡe aḡac, agus ní fáḡ-
 paḡ-pa a leiḡeio io péib peapḡa."
 Agus o'ápuig pé leip an coḡn ḡan
 pocai eile do paḡo. Naḡ pó-leip agus
 an paḡaḡ amlaḡo nár b'péioip ponn

ar gaeðealaib aipeas nà rtor do
 cup i tairce dā mbea an caoi aca,
 féin. Ba meara bí an cáir as
 gaeðealaib i scoitcínne nà mar
 bíonn as an raigdiuir agus é as dul
 irteaó i bpáirc an buailte, no as an
 máirnéalaó boct a beaó i látair na
 ngarb-conn agus an gaoct móir as
 bagairt báir air. Beas ruim a cuir-
 eann a leitéiríde rúo i n-aipseas,
 agus, dā féir rin, cáir b'ionghaó gan
 éireannaig céarta do beir ró-éiríoc-
 namail nà fonn orca po-pinginióe
 aipseas do cup i tairce? Aét de
 féir mar paoilpeas gaeóil ó rmaet
 Gall ir de féir mar tabarpar speim
 dóib ar a gcuir talman féin éirí
 agus tuigir com cruinn le n-a
 gcóimurpaib cao ir aipseas agus
 enuapugaó ann; ní tiocfaí le
 héinne aet le cladaire éirig faillige
 ná leirce do cao leo, agus mar
 óiofal ar a bpeabair fillir beannaet
 agus lán-pat Ríog na bflaitear i
 n-a bparpaib orca. Molpar an
 meaparaet agus aipmeochar a buaó
 do'n aor ós i rna pcoileannaib;
 cuirpeas an meirce nime pé úroic-
 meap agus pé tapcuirne: beir a fíor
 as gac éinne, ós aorta, pearta nac
 aóbar bíó an biotáille, aet, i n-a
 meao ran, gur deoó conntabarac í,
 agus gur beas nac meara móir-cuir
 di ná an ním marbta féin. Beir a

nó-íor aca sup fearr an t-rláinte
 bíonn aca ro ná blaipeann í, agus
 sup ría maíro ná mar maípeann lucc
 taorcta na tige. Beir a íor aca,
 fós, má bíonn dúil 'ran mbraon as
 ádair no má ádair go mbeir a gclann
 amlaí, fósíor. Cuirfear i n-uíail
 dóib i n-íor ar n-íor go bfaíann
 trí céad éigin duine bár gac lá 'ran
 t-reachtmain de dearcab na tige i
 n-impreat Sárana ar leictig, agus
 sup mó t-íogbáil a déineann an
 t-ólaacán do Sárana i gcaiteam
 cúpla bliadán ná mar dein cogad
 tuairceir aipice ó t-íor deiréad.
 Agus déanfaí an t-eolar ro ír eolar
 dá íarar móir-maítear i gclonn na
 haimpíe.

Ná bíod éinne as a cúir i n-a luige
 ar féin sup t-íogte íarcta déanfaí
 an meapírdact do leatad ír do
 buanugad i n-éirinn. Ní hia. Séan-
 faí éirpeannaig an t-ól ar maíte leo
 féin agus mar olc ar na íarctaib
 nime ná molann de tuairpatal i
 gcomair ar n-íoríaract de íeir na
 cána íocam ar an mbíotáille. Séan-
 faí éirpeannaig an t-ól ar maíte le
 n-a t-íalaim t-íctair ír le deag-cáil
 a íirfear. Séanfaí éirpeannaig an
 t-ól cum a deimíugad do lucc
 carpa ar m-íacán go bfuil íir-mear as
 clannaib Vanban írta féin mar ba
 duat dóib. Féillíro íaróil do

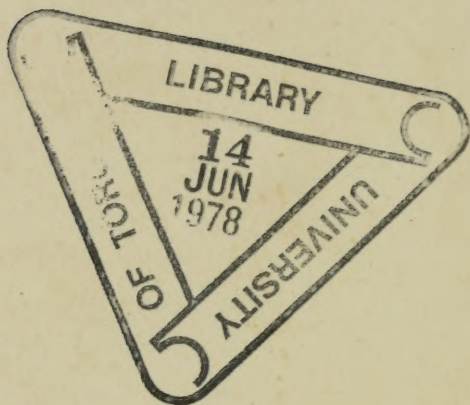
cómaisle na cléipe mar ip gnátao leo. Ip é cómaisle na cléipe an bhaon do réanao, agus ip é tuairim na cléipe ná fuil i n-áir mearc inoiu Cumann eile níor oipeamnaige cum an bhaon do cur pé tair ná Óro Fróimpeir Naomta. Féilirio Saeoil do cómaisle an Cumainn reo i n-onóir an Uachtaráin a bí ag reanmóireacht ar Saeoilz aca ar fuio Éireann uile 'ran réamhó doir deas agus i ndíl-cuimne an Uachtair bictóir Miceál Ua Cléirig. Féilirio Saeoil, pór, do cómaisle na gCapuiríneac i gcuimne an Aitir Air Ua Laoisair agus an Aitir Tiobóir Maiciú péin. Féilirio riao doib agus cuirteoir leo go díceallac mar díogal ar an obair atá ar riuhal as an Óro le bliadantaib ar ron na Saeoilze, ar ron na meaparaócta, ar ron gac deig-iairacata dá dtuistair "Do cum glóire Dé agus Onóra na hÉireann."

Mo cumann iad na Capuirínig! Aóbar uabair dom réamhó ó láim deagbairac aca mar mair ar an leabhrán ro.

'San Irish People ip eao do cuirteoir ro i gclóó i otopac.

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